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YEAR BOOK

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ALMANAC

FOR 1895.

Published under resolution of conference adopted May 1, 1894, at Souderton, Pa.

PUBLICATION COMMITTEE:

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Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1895.

In the year 1895 there will be Five Eclipses—Three of the Sun and Two of the Moon.

THE FIRST IS A TOTAL ECLIPSE OF THE MOON, March 10—11; Visible generally.

	Eastern States.			Central States.			Western States.		
Moon Enters shadow	on the 10th, at 8 o'clock,	56 m.	p.m.	8 o'clock	16 m.	p.m.	7 o'clock	36 m.	p.m.
Total Eclipse Begins	" " 10th, at 9 "	54 "	p.m.	9 "	14 "	p.m.	8 "	34 "	p.m.
Middle of the Eclipse	" " 10th, at 10 "	41 "	p.m.	10 "	01 "	p.m.	9 "	21 "	p.m.
Total Eclipse Ends	" " 10th, at 11 "	29 "	p.m.	10 "	49 "	p.m.	10 "	09 "	p.m.
Moon Leaves Shadow	" " 11th, at 12 "	27 "	a.m.	11 "	47 "	p.m.	11 "	07 "	p.m.

THE SECOND IS A PARTIAL ECLIPSE OF THE SUN, March 26th, at 5 o'clock 12 minutes in the morning; Invisible here. Visible to Western Europe, Greenland, Iceland, and the North Atlantic Ocean.

THE THIRD IS A PARTIAL ECLIPSE OF THE SUN, August 20th, at 6 o'clock 11 minutes in the morning. Invisible here. Visible to Eastern Europe, Northern and Western Asia and the North Pole.

THE FOURTH IS A TOTAL ECLIPSE OF THE MOON, September 3—4. Visible generally.

	Eastern States.			Central States.			Western States.		
Moon Enters shadow	on the 3rd, at 11 o'clock	02 m.	p. m.	10 o'clock	22 m.	p.m.	9 o'clock	42 m.	p.m.
Total Eclipse Begins	" " 3rd, at 12 "	08 "	a. m.	11 "	28 "	p.m.	10 "	48 "	p.m.
Middle of the Eclipse	" " 4th, at 12 "	59 "	a. m.	12 "	19 "	a.m.	11 "	39 "	p.m.
Total Eclipse Ends	" " 4th, at 1 "	50 "	a. m.	1 "	10 "	a.m.	12 "	30 "	a.m.
Moon Leaves shadow	" " 4th, at 2 "	56 "	a. m.	2 "	16 "	a.m.	1 "	36 "	a.m.

THE FIFTH IS A PARTIAL ECLIPSE OF THE SUN, September 18th, at 3 o'clock 36 minutes in the evening. Invisible here,—Visible in Eastern Australia, New Zealand, the Fijii Islands, and the South Pacific Ocean.

In the Jewish Era 5656 the year begins at sunset, September 18th, 1895.
In the Mohammedan Era 1313 the year begins on the 24th day of June, 1895.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins:	☉ Enters ♈ March 20th,	at 4 o'clock	10	minutes	p. m.
Summer Begins:	☉ Enters ♋ June 21st at	12 "	20	"	p. m.
Autumn Begins:	☉ Enters ♎ September 23rd at	2 "	10	"	p. m.
Winter Begins:	☉ Enters ♑ December 21st	at 8 "	05	"	p. m.

Saturn ♄ is called the governing Planet this year.

MOVABLE FESTIVALS.

Shrove Tuesday	Feb. 26th.
Ash Wednesday	Feb. 27th.
Good Friday	April 12th.
Easter Day	April 14th.
Ascension Day	May 23rd.
Whitsuntide	June 2nd.
Trinity Sunday	June 9th.
Corpus Christi	June 13th.

CHRONOLOGICAL CYCLES.

Dominical Letter	F
Epact	4
Lunar Cycle or Golden Number	15
Solar Cycle	28
Roman Indiction	8
Julian Period	6608

EMBER DAYS
March 6th, June 5th, Sept. 18th, Dec. 18th.

All the calculations in this Almanac are to Solar or Apparent time, to which add the Equation in the Hour Table when the Sun is "Slow," and subtract when "Fast" for mean or clock time.

Calculations by L. J. HEATWOLE, Dale Enterprise, Rockingham Co., Va.

January.

At the threshold of the year
Welcome Hope and banish Fear,
Ring for Grief the parting knell
Bid thy sorrows all farewell;

31 DAYS.

Turn to noble thoughts and things
Unto Heaven speed their wings;
So behold the future clear
At the threshold of the year.

Week Days.	Date.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon south h. m.	Moon R. & S. h. m.	Moon Signs s. d.		Miscellany.		Sun slo. m.	Sun rise h. m.	Sun sets h. m.
Tues	1	The witness of John. John 1: 19–27.	1	4 10	9 52	♑	16	☿ souths 11 14	♑	4	7 23	4 37
Wed	2	John's teaching. Luke 3: 7–14.	2	4 50	10 40	♑	0	⊕ in Perihelion	♑	4	7 23	4 37
Thur	3	Christ's testimony. Matt. 11: 7–15.	3	5 29	11 34	♑	14	Sirius souths 11 40		5	7 23	4 37
Frid	4	Fear and fearlessness. Luke 12: 1-12.	4	6 11	Morn	♑	28	4) 7☉ souths 8 41		5	7 22	4 38
Sat	5	Martyrs for God. Heb. 11: 32–40.	5	6 56	12 44	♒	13	☾ ♂ ☽		5	7 22	4 38

1. John the Baptist Beheaded. Mark 6: 14–29. Sunday after New Year. Matt. 2: 13-23; 1 Pet. 4: 12-19. **Day's length, 9 hours, 16 min.**

6	Sun	Epiphany. Rev. 2: 8–11.	6	7 45	1 48	♒	27	♂ sets 1 50		6	7 21	4 39
7	Mon	Next Sunday's Lesson. Mark 6: 30-44.	7	8 40	2 54	♓	11	Rigel souths 9 57		6	7 21	4 39
8	Tues	Four thousand fed. Mark 8: 1-9.	8	9 41	3 58	♓	25	♀ in Aphelion		7	7 21	4 39
9	Wed	A lad's store consecrated. John 6: 5–14.	9	10 46	5 2	♈	9	♂ ♃ ☽, ♂ ☿ ☉	♈	7	7 20	4 40
10	Thur	The widow's morsel. 1 Kings 17: 8–16.	10	11 53	6 10	♈	23	♃ souths 10 34		8	7 20	4 40
11	Frid	Enough and to spare. 2 Kings 4: 38–44.	11	Morn.	☽ R.	♉	6	11) ☽ in Perigee		8	7 19	4 41
12	Sat	God's usual providings. Ps. 104: 14–28.	12	12 57	6 48	♉	19	♃ rises 6 30		8	7 18	4 42

2. Feeding the Five Thousand. Mark 6: 30–44. 1st Sunday after Epiphany. Luke 2: 41–52; Rom 12: 1–6. **Day's length, 9 hours, 24 min.**

13	Sun	Satisfied. Psalm 107: 1-9.	13	1 57	7 52	♉	2	♂ souths 6 40		9	7 17	4 43
14	Mon	Next Sunday's Lesson. John 6: 25–35.	14	2 52	8 59	♉	14	Aldebaran souths 8 42		9	7 17	4 43
15	Tues	Misunderstood. John 6: 36–46.	15	3 42	10 4	♉	27	Regulus rises 7 26	♍	10	7 16	4 44
16	Wed	Bread from Heaven. John 6: 47–55.	16	4 30	11 13	♌	9	♄ souths 6 38		10	7 15	4 45
17	Thur	Spiritual teaching. John 6: 56–63.	17	5 17	Morn	♌	20	17) ♄ rises 11 20		10	7 14	4 46
18	Frid	Christ, the Water of Life. John 4: 7–14.	18	6 4	12 28	♍	2	☾ ♂ ♄ ☽		11	7 13	4 47
19	Sat	The Manna. Exodus 16: 11–18.	19	6 52	1 37	♍	14	♂ ♅ ☽		11	7 12	4 48

3. Christ the Bread of Life. John 6: 25–35. 2d Sunday after Epiphany. John 2: 1–11; Rom. 12: 7–16. **Day's length, 9 hours, 36 min.**

20	Sun	Eternal life by faith. 1 John 5: 9–13.	20	7 41	2 45	♍	26	☉ Enters ♎		11	7 11	4 49
21	Mon	Next Sunday s Lesson. Matt 16: 13–23.	21	8 33	3 49	♎	8	Pollux souths 10 22		11	7 11	4 49
22	Tues	Another confession. John 6: 66–71.	22	9 26	4 46	♎	21	Capella souths 8 48		12	7 10	4 50
23	Wed	The chief corner-stone. 1 Peter 2: 1-8.	23	10 19	5 42	♏	4	7☉ souths 7 17		12	7 9	4 51
24	Thur	Peter's witness for Christ. Acts 4: 5-12.	24	11 10	6 40	♏	17	25) ♃ souths 9 8		12	7 8	4 52
25	Frid	Cost of confessing. Matt. 10: 32–42.	25	12 1	☾ S.	♏	0	Sirius souths 10 9		13	7 7	4 57
26	Sat	Believing and confessing. Rom. 10: 1-11	26	12 45	6 37	♏	14	♂ ♀ ☽, ♂ ☿ ☽, □ ♄ ☉		13	7 6	4 54

4. The Great Confession. Matt. 16: 13–23. 3d Sunday after Epiphany. Matt. 8: 1–13; Rom. 12: 17–21. **Day's length, 9 hours, 48 min.**

27	Sun	Confessing and enduring. 2 Tim. 1: 1-12.	27	1 28	7 30	♏	28	♀ sets 7 20		13	7 5	4 55
28	Mon	Next Sunday's Lesson. Luke 9: 28–36.	28	2 9	8 24	♐	12	Orion souths 6 2		13	7 4	4 56
29	Tues	The voice from heaven. Matt. 3: 13–17.	29	2 48	9 19	♐	27	Rigel souths 8 29	♋	13	7 3	4 57
30	Wed	Witness of the Father. John 5: 31–39.	30	3 28	10 10	♑	11	♀ Gr. Hel. Lat. S.		14	7 2	4 58
31	Thur	The glorified name. John 12: 23–33.	31	4 8	10 52	♑	25	♂ souths 6 01		14	7 1	4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 4th, at 2 o'clock 54 min.	2 o'clock 14 min.	1 o'clock 34 min. morn.
Full Moon	" " 11th, at 1 " 52 "	1 " 12 "	12 " 32 " morn.
Last Quarter	" " 17th, at 5 " 57 "	5 " 17 "	4 " 37 " even.
New Moon	" " 25th, at 4 " 28 "	3 " 48 "	3 " 08 " even.

Now no plumed throng
Charms the wood with song;
Ice-bound trees are glittering;
Merry snowbirds, twittering
Fondly, strive to cheer
Scenes so wild and drear.

February.

28 DAYS.

Winter, still I see
Many charms in thee—
Love thy chilly greeting,
Snow storms fiercely beating,
And the dear delights
Of the long, long nights.

Date	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R & S. h. m.	Moon signs. s. d.	Miscellany.	Sun slo m.	Sun rise h m.	Sun sets h. m.
1	Frid	Glory of the Lord. 2 Cor. 3: 7–18.	32	4 50	11 45	♑ 9	☽ ♂ ☿ ♀, ♃ S. 8 59 ☽	14	7 0	5 0
2	Sat	The glorified Saviour. Rev. 1: 9–18.	33	5 36	Morn.	♑ 23	☽ ♂ ♂ ☽	14	6 59	5 1
5.		**The Transfiguration. Luke 9: 28–36.**		**4th Sunday after Epiphany. Matt. 8: 23-27; Rom. 13: 8 10.**			**Day's length, 10 Hours, 02 min.**			
3	Sun	Peter's testimony. 2 Peter 1: 16–21.	34	6 27	12 47	♍ 6	♂ sets 12 20	14	6 58	5 2
4	Mon	Next Sunday's Lesson. Matt. 18:1–14.	35	7 23	1 49	♍ 20	♃ sets 1 40	14	6 57	5 3
5	Tues	In His arms. Mark 9: 33–37.	36	8 24	2 51	♎ 4	♂ ♃ ☽, □ ♂ ☉, ♂ Ψ ☽, ◠	14	6 56	5 4
6	Wed	Blessing the children. Mark 10: 13-16.	37	9 29	3 54	♎ 17	☿ in ♌	14	6 54	5 6
7	Thur	Taught of the Lord. Isa. 54: 11–17.	38	10 34	4 56	♏ 0	Antares rises 3 30	14	6 53	5 7
8	Frid	How to be great. Matt. 20: 20–28.	39	11 36	5 58	♏ 14	9) □ ♅ ☉	14	6 52	5 8
9	Sat	The humble spirit. 1 Peter 5: 1–7.	40	Morn.	☽ R.	♏ 26	☽ in Perigee	14	6 51	5 9
6.		**Christ and the Children. Matt. 18: 1–14.**		**Septuagesima. Matt. 20: 1–16; 1 Cor. 9: 24; 10: 5.**			**Day's length, 10 hours, 18 min.**			
10	Sun	Christ's humility. Phil. 2: 1–11.	41	12 34	6 36	♐ 9	☿ in Perihelion	14	6 50	5 10
11	Mon	Next Sunday's Lesson. Luke 10:25-37.	42	1 28	7 40	♐ 21	Capella souths 7 41 ♉	14	6 49	5 11
12	Tues	Old Testament teaching. Lev. 19:11-18.	43	2 19	8 52	♑ 4	Rigel souths 7 25	14	6 48	5 12
13	Wed	Recognition of service. Matt. 25: 31-40.	44	3 8	9 55	♑ 16	♄ rises 9 48	14	6 46	5 14
14	Thur	Overcoming by love. Rom. 12: 10–21.	45	3 56	10 56	♑ 28	♂ ♄ ☽	14	6 45	5 15
15	Frid	God's love an example. Matt. 5: 43–48.	46	4 46	11 58	♒ 9	♂, ♅ ☽, ♄ station.	14	6 44	5 16
16	Sat	The fast of mercy. Isa. 58: 6–12.	47	5 36	Morn	♒ 21	Regulus sou. 12 2	14	6 43	5 17
7.		**The Good Samaritan. Luke 10: 25–37.**		**Sexagesima. Luke 8: 4–15; 2 Cor 11: 19; 12: 9**			**Day's length, 10 hours, 34 min.**			
17	Sun	The royal law. James 2: 1–9.	48	6 28	12 34	♓ 3	Andromeda sets 9 48	14	6 41	5 19
18	Mon	Next Sunday's Lesson. John 9: 1–11.	49	7 21	1 10	♓ 15	♄ souths 4 31	14	6 40	5 20
19	Tues	Questions by Pharisees. John 9: 13-23.	50	8 14	2 6	♓ 27	☉ Enters ♈	14	6 39	5 21
20	Wed	Cast out. John 9: 24–34.	51	9 6	3 2	♑ 9	♃ stationary ☽	14	6 38	5 22
21	Thur	Spiritual sight. John 9: 35–41.	52	9 56	4 1	♑ 22	☿ Gr. Hel. Lat. N.	14	6 36	5 24
22		timaeus. Mark 10: 46–52.	53	10 42	5 0	♌ 6	☽ in Apogee	14	6 35	5 25
23		t in the heart. 2 Cor. 4: 1-6.	54	11 26	6 2	♌ 19	♃ souths 7 30	14	6 34	5 26
8.		**d the Man Born Blind. John 9: 1–11.**		**Quinquagesima. Luke 18: 31–43; 1 Cor. 13: 1–13.**			**Day's length, 10 hours, 52 min.**			
24		of the world. John 1: 1-13.	55	12 8	☾ S.	♍ 2	24th) ♂ ☿ ☽	14	6 32	5 28
25		Sunday's Lesson. John 11:30–37.	56	12 48	7 8	♍ 16	♂ ☿ ☉ Inferior.	13	6 31	5 29
26		" " John 11:38–45.	57	1 28	8 10	♍ 27	♂ ♀ ☽ ♌	13	6 30	5 30
27		ickness. John 11: 1–10.	58	2 8	9 15	♑ 10	♀ sets 8 14	13	6 29	5 31
28	Thur	Death of Lazarus. John 11: 11–19.	59	2 49	9 58	♑ 23	♂ souths 5 7	13	6 27	5 33

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Qu	he 2d, at 7 o'clock 18 min.	6 o'clock 38 min.	5 o'clock 58 min. even.
Full Moo	9th, at 12 " 25 " even.	11 " 45 " morn.	11 " 05 " morn.
Last Quar	16th, at 8 " 11 "	7 " 31 "	6 " 51 " morn.
New Moon	24th, at 11 " 45 "	11 " 05 "	10 " 25 " morn.

March.

Although I now stand number three
Yet those in history versed
Say, in the days that used to be
Of months I was the first.

31 DAYS.

They put me back one of those years
When classes new were forming,
And may be that's the reason, dears,
Why I am always storming.
—ANON.

Week Days.	Date.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon signs. s. d.	Miscellany.	Sun slo m.	Sun rise h. m.	Sun sets h. m.
Frid	1	Hopes and fears. John 11: 20–29.	60	3 33	10 47	♑ 5	♃ souths 7 07	12	6 25	5 35
Sat	2	A child restored. Matt. 9: 18–26.	61	4 21	11 5	♑ 18	♂ sets 10 50	12	6 23	5 37
	9.	**The Raising of Lazarus. John 11: 30–45.** 1st Sunday in Lent. Matt. 4: 1–11; 2 Cor. 6: 1–10.					**Day's length, 11 hours, 14 min.**			
Sun	3	Triumph over death. 1 Cor. 15: 19–26.	62	5 14	11 36	♍ 6	□ ♆ ☉, ♁ ♂ ☽	12	6 22	5 38
Mon	4	Next Sunday's Lesson. Mark 10: 17–27.	63	6 12	Morn.	♍ 19	4) ♁ ♆ ☽	12	6 20	5 40
Tues	5	Hindrance of riches. Matt. 6: 19–24.	64	7 13	12 31	♎ 10	♁ ♃ ☽	12	6 18	5 42
Wed	6	Temptation of riches. 1 Tim. 6: 9–19.	65	8 16	1 42	♎ 24	♃ sets 1 30	11	6 17	5 43
Thur	7	How to follow Christ. Matt. 16: 24–28.	66	9 17	2 58	♏ 14	Castor souths 8 13	11	6 16	5 44
Frid	8	Heirs of eternal life. Titus 3: 1–8.	67	10 16	4 4	♐ 27	♄ souths 3 19	11	6 14	5 46
Sat	9	Foolish trust. Luke 12: 13–21.	68	11 11	5 8	♑ 5	☽ in Perigee	11	6 12	5 48
	10.	**The Rich Young Ruler. Mark 10: 17–27.** 2d Sunday in Lent. Matt. 15: 21–28; 1 Thess. 4: 1–7.					**Day's length, 11 hours, 35 min.**			
Sun	10	What to seek first. Luke 12: 22–31.	69	Morn.	☽ ris.	♑ 17	☽ Eclipsed visible	10	6 11	5 49
Mon	11	Next Sunday's Lesson. Luke 19: 1–10.	70	12 3	7 17	♑ 0	Orion south 6 21 ♉	10	6 10	5 50
Tues	12	Call of Matthew. Luke 5: 27–32.	71	12 54	8 21	♑ 12	Procyon souths 8 01	10	6 9	5 51
Wed	13	Christ's care for the lost. Luke 15: 1–10.	72	1 43	9 12	♑ 26	Sirius souths 7 05	10	6 7	5 53
Thur	14	A publican's prayer. Luke 18: 9–14.	73	2 34	10 4	♒ 5	♂ ♄ ☽	9	6 6	5 54
Frid	15	Call to repentance. Isa. 55: 1–7.	74	3 25	10 54	♒ 17	♂ ♅ ☽	9	6 5	5 55
Sat	16	The far-away coming first. Matt. 21, 28–32	75	4 18	11 38	♓ 10	☿ in ♉	9	6 4	5 56
	11.	**Zaccheus the Publican. Luke 19: 1–10.** 3d Sunday in Lent. Luke 11: 14–28; Eph. 5: 1–9					**Day's length, 11 hours, 52 min.**			
Sun	17	Sent to save. 1 John 4: 7–14.	76	5 13	Morn	♓ 13	Regulus souths 10 12	8	6 3	5 57
Mon	18	Next Sunday's Lesson. Rom. 13: 8–14.	77	6 7	12 35	♓ 27	18th) □ ♃ ☉	8	6 2	5 58
Tues	19	Dead to sin. Rom. 6: 11–18.	78	7 5	1 19	♈ 6	♂ souths 4 45	8	6 1	5 59
Wed	20	A living sacrifice. Rom. 12: 1–9.	79	7 51	2 8	♈ 19	☉ ENTERS ♈ D. & N. EQUAL.	7	6 0	6 0
Thur	21	Be separated. 2 Cor. 6: 11–18.	80	8 39	2 52	♉ 2	Vega rises 9 47	7	5 59	6 1
Frid	22	Resist. James 4: 1–10.	81	9 24	3 47	♉ 15	☽ in Apogee	7	5 58	6 2
Sat	23	Be ye holy. 1 Peter 1: 13–23.	82	10 6	4 44	♊ 0	♂ ☿ ☽, ♀ sets 8 40	7	5 57	6 3
	12.	**Purity of Life. Rom. 13: 8–14.** 4th Sunday in Lent. John 6: 1–15; Gal. 1: 21–31.					**Day's length, 12 hours, 6 min.**			
Sun	24	For Christ's sake. 1 Peter 4: 1–7.	83	10 47	5 38	♊ 15	☿ Gr. Elong. W.	6	5 56	6 4
Mon	25	Five thousand fed. Mark 6: 30–44.	84	11 27	6 10	♋ 0	♂ ♂ ♆ ♌	6	5 54	6 6
Tues	26	Christ, the Bread of Life. John 6: 25–35.	85	12 6	☾ sets	♋ 15	☉ Eclipsed-invis.	6	5 53	6 7
Wed	27	The great confession. Matt. 16: 13–23.	86	12 48	7 18	♋ 0	♃ south 5 33	5	5 52	6 8
Thur	28	Christ and the children. Matt. 18: 1–14.	87	1 32	8 36	♋ 15	♂ ♀ ☽, ♀ in ♌, ♃ in ♌	5	5 50	6 10
Frid	29	The good Samaritan. Luke 10: 25–37.	88	2 19	9 54	♍ 1	Spica rises 7 20	5	5 49	6 11
Sat	30	The man born blind. John 9: 1–11.	89	3 10	10 41	♍ 16	♂ sets 10 38	4	5 48	6 12
	13.	**REVIEW.** 5th Sunday in Lent. John 8: 46–59; Heb. 9: 11–15.					**Day's length, 12 hours, 24 min.**			
Sun	31	Raising of Lazarus. John 11: 30–45.	90	4 6	11 38	♌ 0	♂ ♆ ☽, ♂ ♂ ☽	4	5 47	6 13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 4th at 7 o'clock 42 min.	7 o'clock 02 min.	6 o'clock 22 min. morn.
Full Moon	" " 10th " 10 " 40 "	10 " 00 "	9 " 20 " even.
Last Quarter	" " 18th " 12 " 33 " morn.	11 " 53 "	11 " 13 " even.
New Moon	" " 26th " 5 " 27 "	4 " 47 "	4 " 07 " morn.

Now fades the last long streak of snow,
Now burgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow.

April.

30 DAYS.

And in my breast
Spring wakens too: and my regret
Becomes an April violet,
And buds and blossoms like the rest.
—TENNYSON.

Date	Week Days	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon Signs s. d.	Miscellany.	Sun slo m.	Sun rise h m.	Sun sets h m.
1	Mon	Next Sunday's Lesson. Mark 11: 1–11.	91	5 5	Morn.	♑ 12	♂ ♃ ☽	4	5 44	6 16
2	Tues	Praises of children. Matt. 21: 10–17.	92	6 1	12 20	♑ 25	2d) ♃ sets 12 4	4	5 43	6 17
3	Wed	A reason for the joy. John 12: 12–29.	93	7 6	1 27	♐ 8	7 ☉ sets 10 20	3	5 41	6 19
4	Thur	Sorrow for Jerusalem. Luke 19: 37–44.	94	8 4	2 30	♐ 21	♃ souths 5 5	3	5 40	6 20
5	Frid	"Thy King cometh." Zech. 9: 9–17.	95	8 59	3 7	♒ 3	Sirius sets 10 38	3	5 39	6 21
6	Sat	In the name of the Lord. Ps. 118: 19–29.	96	9 50	3 40	♒ 15	☽ in Perigee	2	5 37	6 23
14.		**The Triumphal Entry.** ↳ Mark 11: 1–11.			Palm Sunday. Matt 21: 1-9; Phil 2: 5-11.		**Day's length, 12 hours, 46 min.**			
7	Sun	Worthy is the Lamb. Rev. 5: 6–14.	97	10 40	4 22	♒ 27	Orion sets 11 11 ♉	2	5 36	6 24
8	Mon	Next Sunday's Lesson. Mark 12: 1–12.	98	11 29	5 12	♓ 9	Aldebaran sets 10 14	2	5 35	6 25
9	Tues	The unfruitful vineyard. Isa. 5: 1–7.	99	Morn.	☽ R.	♓ 21	9) Antares r. 10 48	1	5 33	6 27
10	Wed	The servants unheeded. Jer. 26: 1–11.	100	12 19	7 31	♈ 3	♂ ♄ ☽	1	5 32	6 28
11	Thur	The Son rejected. Luke 23: 13–25.	101	1 11	8 38	♈ 13	♂ ☿ ☽	1	5 31	6 29
12	Frid	Good Friday. Acts 3: 12–18.	102	2 4	9 46	♈ 27	Regulus souths 8 37	1	5 29	6 31
13	Sat	Persecution of the prophets. Acts 7: 51–60	103	3 0	10 54	♉ 9	Vega rises 8 32	1	5 28	6 32
15.		**The Wicked Husbandmen.** Mark 12: 1–12.			Easter Sunday. Mark 16: 1–8; 1 Cor 5: 6–8		**Day's length, 13 hours, 04 min.**			
14	Sun	Easter Sunday. 1 Cor. 15: 1–14.	104	3 56	11 55	♉ 21	♂ souths 4 10	☉	5 27	6 33
15	Mon	Next Sunday's Lesson. Matt. 24: 42–51.	105	4 51	Morn.	♊ 3	Rigel sets 10 01 ☾	F.	5 26	6 34
16	Tues	The ten virgins. Matt. 25: 1–13.	106	5 44	12 54	♊ 15	☿ Gr. Hel. Lat. S.	1	5 25	6 35
17	Wed	Ready. Luke 12: 31–40.	107	6 33	1 30	♊ 28	Orion sets 10 32	1	5 24	6 36
18	Thur	Not ready. Luke 12: 41–48.	108	7 19	2 21	♋ 11	☽ in Apogee	1	5 22	6 38
19	Frid	Pray always. Luke 21: 29 36.	109	8 3	2 58	♋ 24	Arcturus souths 12 18	1	5 21	6 39
20	Sat	Spiritual watchfulness. 1 Thess. 5: 4–11	110	8 44	3 26	♌ 8	Sirius 9 43	1	5 19	6 41
16.		**Watchfulness.** Matt. 24: 42–51.			1st Sunday after Easter. John 20: 19–31; 1 John 5: 4–10.		**Day's length, 13 hours, 22 min.**			
21	Sun	The day will come. 2 Pet. 3: 9–18.	111	9 24	3 57	♌ 23	☉ enters ♉ ♌	1	5 18	6 42
22	Mon	Next Sunday's Lesson. Mark 14: 12–17.	112	10 14	4 25	♋ 8	Aldebaran sets 9 26	2	5 17	6 43
23	Tues	" " " Mark 14: 18–26.	113	11 25	4 52	♋ 23	♂ ☿ ☽ 7 ☹ sets 9 13	2	5 16	6 44
24	Wed	The Passover. Exod. 12: 21–28.	114	12 14	☾ S.	♋ 8	24th) ♂ ♄ ☉	2	5 15	6 45
25	Thur	Washing the disciples' feet. John 13: 1-17	115	12 56	8 35	♋ 23	♂ ♃ ♃	2	5 14	6 46
26	Frid	The betrayer named. John 13: 18–30.	116	1 26	9 18	♍ 8	♀ sets 8 52	2	5 13	6 47
27	Sat	Peter warned. John 13: 31–38.	117	2 10	10 12	♍ 23	♂ ♀ ☽, ♂ Ψ ☽ ☾	3	5 12	6 48
17.		**The Lord's Supper.** Mark 14: 12–26.			2d Sunday after Easter John 10: 12–16; 1 Pet 2: 21–25		**Day's length, 13 hours, 36 min.**			
28	Sun	"In remembrance." 1 Cor. 11: 23–28.	118	3 0	10 50	♎ 7	♃ sets 10 47	3	5 10	6 50
29	Mon	Next Sunday's Lesson. Mark 14: 32–42	119	4 1	11 15	♎ 21	♂ ♃ ☽, ♂ ♂ ☽, ♂ ♀ Ψ	3	5 9	6 51
30	Tues	Agony of suffering. Luke 22: 39–46.	120	5 1	Morn	♏ 5	♀ in Perihelion	3	5 8	6 52

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 2d at 4 o'clock 40 min.	4 o'clock 00 min.	3 o'clock 20 min. even.
Full Moon	" " 9th " 8 " 45 "	8 " 05 "	7 " 25 " morn
Last Quarter	" " 16th " 6 " 24 "	5 " 44 "	5 " 04 " even.
New Moon	" " 24th " 8 " 13 "	7 " 33 "	6 " 53 " even.

Saturn (♄) is in opposition with the sun on the 24th and shines all night.

May.

Behold the young, the rosy Spring
Gives to the breeze her scented wing,
While virgin graces, warm with May,
Fling roses o'er her dewy way.

31 DAYS.

All along the branches creeping
Through the velvet foliage peeping,
Little infant fruits we see
Nursing into luxury.
—MOORE'S ANACREON.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon sign s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Wed	The hour is come. John 17: 1-8.	121	5 59	12 15	♑ 16	Sirius sets 9 10 ☽	3	5 7	6 53
2	Thur	Betrayed. John 18: 1-11.	122	6 53	1 44	♒ 0	Denobela s. 8 56	3	5 6	6 54
3	Frid	Perfect through suffering. Heb. 2: 9-18.	123	7 44	2 11	♒ 12	7 ☉ sets 8 24	3	5 5	6 55
4	Sat	Gaining strength by prayer. Heb. 5:1-9	124	8 33	2 45	♒ 25	☽ in Perigee ♌	3	5 4	6 56
18.		**The Agony in Gethsemane. Mark 14: 32-42.**		3d Sunday after Easter. John 16: 16-23; 1 Pet 2:11-20			**Day's length, 13 hours, 52 min.**			
5	Sun	The Father's will. Heb. 10: 1-10.	125	9 21	3 3	♐ 6	☿ in ♌, ♅ souths 12 0	4	5 3	6 57
6	Mon	Next Sunday's Lesson. Mark 14:53-64	126	10 19	3 25	♐ 18	♄ sets 3 30	4	5 2	6 58
7	Tues	Peter's denial. Mark 14: 65-72.	127	11 50	4 2	♏ 0	♂ ♄ ☽, ♃ sou. 3 18	4	5 1	6 59
8	Wed	Ground of false accusation. John 2:18-25	128	Morn.	☽ R.	♏ 13	8th) ♂ ♅ ☉, ♂ ♅ ☽	4	5 0	7 0
9	Thur	Mocked and smitten. Luke 22: 63-71.	129	12 45	8 56	♏ 25	☿ in Perihelion	4	4 59	7 1
10	Frid	High Priest's question. John 18:19-24.	130	1 42	9 50	♐ 6	Antares souths 1 13	4	4 58	7 2
11	Sat	Triumphant patience. 1 Pet. 2: 17-25.	131	2 38	10 35	♐ 18	♂ souths 3 35	4	4 57	7 3
19.		**Jesus Before the High Priest. Mark 14: 53-64.**		4th Sunday after Easter. John 16: 5-15; James 1: 16-21.			**Day's length, 14 hours, 6 min.**			
12	Sun	Contradiction of sinners. Heb. 12: 1-6.	132	3 33	11 12	♐ 1	Orion sets 8 54 ☽	4	4 56	7 4
13	Mon	Next Sunday's Lesson. Mark 15: 1-15.	133	4 25	11 58	♐ 13	♄ souths 10 39	4	4 55	7 5
14	Tues	Pilate's questions. John 18: 28-40.	134	5 13	Morn	♐ 26	Librae souths 11 43	4	4 54	7 6
15	Wed	Silence before Herod. Luke 23: 1-12.	135	5 57	12 24	♑ 8	Arcturus S. 10 30	4	4 53	7 7
16	Thur	Mocked by soldiers. Matt. 27: 24-31.	136	6 39	12 59	♑ 21	16) ☽ in Apogee	4	4 52	7 8
17	Frid	"Behold your King." John 19: 5-16.	137	7 19	1 15	♒ 4	Procyon sets 10 23	4	4 51	7 9
18	Sat	Combination of enemies. Acts 4:23-30.	138	7 59	1 47	♒ 18	♂ ♀ ♃ ♌	4	4 50	7 10
20.		**Jesus Before Pilate. Mark 15: 1-15**		5th Sunday after Easter. John 16: 23-30; James 1: 22-27			**Day's length, 14 hours, 20 min.**			
19	Sun	Rejected of men. Isaiah 53.	139	8 39	2 3	♓ 2	♂ ☿ Ψ, ♅ souths 11 10	4	4 49	7 11
20	Mon	Next Sunday's Lesson. Mark 15: 22-37.	140	9 21	2 34	♓ 16	☿ Gr. Hel. Lat. N.	4	4 48	7 12
21	Tues	Scripture fulfilled. John 19: 17-24.	141	10 6	3 0	♈ 1	Rigel sets 7 41	4	4 48	7 12
22	Wed	The penitent thief. Luke 23: 39-49.	142	10 56	3 24	♈ 16	☉ Enters ♊	4	4 47	7 13
23	Thur	**Ascension Day.** Mark 15: 39-47.	143	11 50	3 53	♉ 1	Spica south 9 09	4	4 46	7 14
24	Frid	A voluntary death. John 10: 11-18.	144	12 27	☾ S.	♉ 16	24th) ♃ sets 9 20	3	4 45	7 15
25	Sat	"Lifted up." John 3: 11-18.	145	12 58	8 24	♊ 1	♂ Ψ ☽, ♂ ☿ ☽ ♍	3	4 45	7 15
21.		**Jesus on the Cross. Mark 15: 22-37.**		6th Sunday after Easter. John 15: 26-16; 1 Pet 4: 8-11.			**Day's length, 14 hours, 30 min.**			
26	Sun	He died for us. Rom 5: 1-11.	146	1 51	9 10	♊ 16	♂ ♃ ☽, ♂ sets 9 35	3	4 44	7 16
27	Mon	Next Sunday's Lesson. Mark 16: 1-8.	147	2 54	9 50	♈ 1	♂ ♀ ☽, ♂ ♂ ☽	3	4 43	7 17
28	Tues	False reports. Matt. 28: 8-15.	148	3 54	10 41	♈ 13	♀ sets 9 0	3	4 43	7 17
29	Wed	At the sepulchre. John 20: 11-18.	149	4 49	11 34	♈ 27	☽ in Perigee	3	4 42	7 18
30	Thur	Fulfilment of Scripture. Acts 13: 26-37.	150	5 41	Morn	♉ 9	♂ Gr. Hel. Lat. N.	3	4 41	7 19
31	Frid	Certainty of resurrection. 1 Cor. 15:12-20	151	6 30	12 20	♉ 21	Antares rises 7 30	3	4 41	7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.	
First Quarter	on the 1st, at 10 o'clock 46 min.	10 o'clock 06 min.	9 o'clock 26 min.	even.
Full Moon	" " 8th, at 7 " 01 "	6 " 21 "	5 " 41 "	even.
Last Quarter	" " 16th, at 12 " 46 "	12 " 06 "eve.	11 " 26 "	morn.
New Moon	" " 24th, at 7 " 48 "	7 " 08 "	6 " 28 "	morn.
First Quarter	" " 31st, at 3 " 50 "	3 " 10 "	2 " 30 "	morn.

Herschel (♅) is in opposition with the sun on the 8th and becomes visible to the naked eye.

June.

When the clover is deep in the orchard
And the grass waves fresh and free;
When the strawberry sweet in sunny
Waits for the robin and me; [retreat
When the bobolink down in the meadow
Is singing his rollicking song;

30 DAYS.

When skies are blue and clouds are few
And the days are happy and long;
When the butterfly wooes the wild rose,
And everything seems in tune;
Oh, then you may hear the clock of the
Striking the hour of June. [year

—EMMA C. DOWD.

Week Days / Date	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon Signs s. d.	Miscellany.	Sun fast m.	Sun rise h m.	Sun sets h m.
1 Sat	Risen with Christ. Rom. 6: 1-11.	152	7 18	1 30	♌ 3	♂ souths 3 07 ☋ ♎	2	4 40	7 20
22.	**The Resurrection of Jesus. Mark 16: 1-8.**	**Whitsunday. John 14: 23-31; Acts 2: 1-13.**				**Day's length, 14 hours, 40 min.**			
2 Sun	Whitsuntide. Acts 2: 1-12.	153	8 4	1 54	♌ 15	Spica souths 8 36	2	4 40	7 20
3 Mon	Next Sunday's Lesson. Luke 24:13-24.	154	8 52	2 14	♌ 27	♄ sets 2 10	2	4 39	7 21
4 Tues	" " " Luke 24: 25-32.	155	9 43	2 38	♍ 9	☌ ♄ ☽	2	4 39	7 21
5 Wed	Thomas convinced. John 20: 24-31.	156	10 35	3 3	♍ 21	☌ ♅ ☽, ☌ ♀ ♂	2	4 38	7 22
6 Thur	Testified beforehand. 1 Peter 1: 1-12.	157	11 30	3 37	♎ 3	(7th) ☌ ♆ ☉	2	4 38	7 22
7 Frid	Not understood. Luke 18: 28-34.	158	Morn	☽ R.	♎ 15	Arcturus sou. 9 12	1	4 37	7 23
8 Sat	Slow to believe. Mark 16: 9-14.	159	12 27	8 36	♎ 27	☌ ☿ ♃	1	4 37	7 23
23.	**The Walk to Emmaus. Luke 24: 13-32.**	**Trinity Sunday. John 3: 1-15; Rom 11: 33-36.**				**Day's length, 14 hours, 46 min.**			
9 Sun	Moses and the prophets. Acts 3:19-26.	160	1 22	9 30	♏ 9	Procyon sets 8 41 ♋	1	4 37	7 23
10 Mon	Next Sunday's Lesson. John 21: 1-12.	161	2 16	10 11	♏ 22	♃ souths 1 35	1	4 37	7 23
11 Tues	" " " John 21: 13-19.	162	3 5	10 48	♐ 5	Castor sets 10 15	1	4 36	7 24
12 Wed	Peter's presumption. Luke 22: 31-38.	163	3 51	11 20	♐ 18	☿ in ♍, ☽ in Apogee	0	4 36	7 24
13 Thur	Peter's fall. Luke 22: 54-62.	164	4 34	11 41	♑ 1	Vega souths 1 08	☉	4 36	7 24
14 Frid	"It is the Lord." Matt. 14: 22-33.	165	5 15	Morn	♑ 14	(15) Pollux sets 9 57	S.	4 36	7 24
15 Sat	Bold for Christ. Acts 4: 13-22.	166	5 54	12 18	♑ 27	Antares s. 10 46 ♌	0	4 35	7 25
24.	**Peter and the Risen Lord. John 21: 4-17.**	**1st sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21.**				**Day's length, 14 hours, 50 min.**			
16 Sun	Love and faithfulness. John 14: 15-24.	167	6 34	12 48	♒ 11	Altair souths 12 5	0	4 35	7 25
17 Mon	Next Sunday's Lesson. Luke 24:44-53.	168	7 14	1 16	♒ 26	7 ☹ rises 2 31	0	4 35	7 25
18 Tues	The same body. Luke 24: 36-43.	169	8 8	1 48	♓ 10	☿ stationary	1	4 35	7 25
19 Wed	Scene on Olivet. Acts 1: 1-12.	170	9 15	2 1	♓ 25	Librae sets 8 58	1	4 35	7 25
20 Thur	Going before. John 14: 1-11.	171	10 27	2 30	♈ 10	♀ sets 8 54	1	4 35	7 25
21 Frid	Peter's preaching. Acts 2: 29-40.	172	11 34	2 58	♈ 25	☉ ENTERS ♋ LONG. DAY.	1	4 34	7 26
22 Sat	Christ's commission. Matt. 28: 16-20.	173	12 10	☾ S.	♉ 10	22d) ☌ ☿ ♃	♎ 2	4 35	7 25
25.	**The Saviour's Parting Words. Luke 24: 44-53.**	**2d Sunday after Trinity. Luke 14: 16-24; 1 John 3: 12-18**				**Day's length, 14 hours, 50 min.**			
23 Sun	Right understanding. Eph. 1: 15-23.	174	12 49	8 47	♉ 24	☌ ☿ ☽, ☌ ♃ ☽	2	4 35	7 25
24 Mon	The triumphal entry. Mark 11: 1-11.	175	1 43	9 34	♊ 8	♄ souths 7 47	2	4 35	7 25
25 Tues	The wicked husbandman Mark 12:1-12	176	2 42	10 10	♊ 21	☌ ♂ ☽, ☌ ♀ ☽	2	4 35	7 25
26 Wed	Gethsemane. Mark 14: 32-42.	177	3 36	10 40	♋ 5	Regulus sets 10 21	3	4 35	7 25
27 Thur	Jesus before Pilate. Mark 15: 1-15.	178	4 27	11 4	♋ 18	Andromeda rises 9 44	3	4 36	7 24
28 Frid	Jesus on the cross. Mark 15: 22-37.	179	5 16	11 26	♌ 0	Vega south 12 1 ♍	3	4 36	7 24
29 Sat	The Resurrection. Mark 16: 1-8.	180	6 3	11 44	♌ 13	29th) ♂ souths 2 25	3	4 36	7 24
26.	**REVIEW.**	**3d Sunday after Trinity Luke 15: 1 10; 1 Pet 5: 6 11.**				**Day's length, 14 Hours, 48 min.**			
30 Sun	Peter and the Risen Lord. John 21:4-17	181	6 50	Morn.	♌ 24	☌ ♄ ☽	3	4 36	7 24

MOON'S PHASES.

	Eastern States.			Central States.			Western States		
Full Moon	on the 7th,	at 6	o'clock 02 min.	5	o'clock 22 min.		4	o'clock 42 min.	morn.
Last Quarter	" " 15th,	at 6	" 30 "	5	" 50 "		5	" 10 "	morn.
New Moon	" " 22d,	at 4	" 53 "	4	" 13 "		3	" 33 "	even.
First Quarter	" " 29th,	at 9	" 03 "	8	" 23 "		7	" 43 "	even.

July.

In deep July the meadows kneel
In adoration to the noon;
The rain-crows call, the white clouds [crawl
O'er valleys hollow as the moon.

31 DAYS.

And awed and slow the cloud-worlds go
Great white ships of His seraphim,
That pass and know earth's speechless [woe
And bear our hopes and prayers to Him.
—CHARLES J. O'MALLEY.

Date	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h m.	Moon R. & S. h. m.	Moon Signs s. d.	Miscellany.	Sun slo m.	Sun rise h m.	Sun sets h. m.
1	Mon	Next Sunday's Lesson. Ex. 20: 1-7.	182	7 39	12 28	♌ 6	♂ ☿ ☉, ⊕ in aphelion ♋	4	4 37	7 23
2	Tues	" " " Ex. 20: 8-17.	183	8 30	1 2	♌ 18	♂ ♅ ☽	4	4 37	7 23
3	Wed	Commandments written. Deut. 27:1-10	184	9 24	1 38	♌ 0	Regulus sets 9 44	4	4 37	7 23
4	Thur	God's law perfect. Psalm 19: 7-14.	185	10 19	2 14	♌ 13	♄ stationary	4	4 38	7 22
5	Frid	Delight in the law. Psalm 119: 1-16.	186	11 14	3 7	♌ 26	6) ♂ in Aphelion ♋	4	4 38	7 22
6	Sat	Christ's summary. Mark 12: 28-34.	187	Morn.	☽ R.	♍ 6	Altair souths 12 42	4	4 38	7 22
27.		**The Ten Commandments** Exod. 20: 1-17.		4th Sunday after Trinity. Luke 6: 36-42; Rom. 8: 18-23.			**Day's length, 14 hours, 44 min.**			
7	Sun	Love proved by obedience. 1 Jno. 2:1-11	188	12 8	8 44	♍ 18	♂ souths 2 17	5	4 39	7 21
8	Mon	Next Sunday's Lesson. Ex. 32: 1-8.	189	12 59	9 20	♎ 1	Spica sets 11 37	5	4 39	7 21
9	Tues	Intercession by Moses. Ex. 32: 9-14.	190	1 46	9 48	♎ 14	Antares sets 9 08	5	4 39	7 21
10	Wed	The calf destroyed. Ex. 32: 15-24.	191	2 30	10 4	♎ 27	♂ ♃ ☉	5	4 40	7 20
11	Thur	Punishment (part of Les.) Ex. 32:30-35	192	3 12	10 28	♏ 11	☽ in Apogee ♌	5	4 40	7 20
12	Frid	Impressive reminder. Deut. 9: 7-21.	193	3 51	10 58	♏ 25	☿ stationary	5	4 41	7 19
13	Sat	Folly of idol worship. Psalm 106: 16-27.	194	4 30	11 20	♐ 8	☿ Gr. Hel. Lat. S.	5	4 41	7 19
28.		**The Golden Calf.** Exod. 32: 1-8; 30-35		5th Sunday after Trinity. Luke 5: 1-11; 1 Pet 3: 8-15			**Day's length, 14 hours, 38 min.**			
14	Sun	Trust in a living God. Psalm 115: 1-13.	195	5 10	11 51	♐ 22	14) Dog days begin	6	4 42	7 18
15	Mon	Next Sunday's Lesson. Lev. 10: 1-11.	196	5 51	Morn.	♐ 6	Andromeda r. 8 40	6	4 43	7 17
16	Tues	The incense altar. Ex. 30: 1-10.	197	6 35	12 30	♐ 21	Regulus sets 8 05	6	4 43	7 17
17	Wed	Nadab and Abihu. Ex. 24: 1-10.	198	7 24	1 15	♑ 0	♀ in ♉	6	4 44	7 16
18	Thur	Cause of stumbling. Isa. 28: 1-7.	199	8 18	1 50	♑ 20	7) ☉ rises 2 54	6	4 45	7 15
19	Frid	Unfaithfulness of priest. Ezek. 22:23-28	200	9 17	2 20	♒ 4	♂ Ψ ☽ ♍	6	4 46	7 14
20	Sat	Uzziah's presumption. 2Chron. 26:14 21	201	10 20	2 53	♒ 18	♂ ☿ ☽	6	4 47	7 13
29.		**Nadab and Abihu.** Lev. 10: 1-11.		6th sunday after Trinity. Matt 5: 20-26; Rom 6: 3-11.			**Day's length, 14 hours, 26 min.**			
21	Sun	Goodness and judgment. Nah. 1: 1-10.	202	11 24	3 30	♓ 2	♂ ♃ ☽	6	4 48	7 12
22	Mon	Next Sunday's Lesson. Num. 10: 29-36	203	12 26	☾ S.	♓ 16	22d) ☉ Enters ♌	6	4 48	7 12
23	Tues	The guiding pillar. Num. 9: 15-23.	204	1 24	8 4	♈ 0	☽ in perigee, ♂ ☌ ☽	6	4 49	7 11
24	Wed	Jehovah's promise. Ex. 6: 1-8.	205	2 19	8 29	♈ 13	♅ stationary	6	4 50	7 10
25	Thur	Remembering the way. Neh. 9: 5-12.	206	3 10	9 17	♈ 25	♂ ♀ ☽ ♉	6	4 51	7 9
26	Frid	Lovingkindness. Isa. 63: 7-14.	207	3 58	9 50	♉ 8	♀ sets 7 48	6	4 52	7 8
27	Sat	The Almighty Keeper. Psalm 121.	208	4 47	10 20	♉ 20	Arcturus sets 12 56	6	4 53	7 7
30.		**Journeying to Canaan.** Num. 10: 29-36.		7th Sunday after Trinity Matt 8: 1-9; Rom 6: 19-23			**Day's length, 14 hours, 14 min.**			
28	Sun	"He leadeth me." Psalm 23.	209	5 36	10 48	♊ 0	28th) ♂ ♄ ☽	6	4 53	7 7
29	Mon	Next Sunday's Lesson. Num. 13: 17-25	210	6 27	11 37	♊ 14	♂ ♅ ☽	6	4 54	7 6
30	Tues	" " " Num. 13: 26-33	211	7 20	Morn	♊ 26	♄ souths 5 27	6	4 55	7 5
31	Wed	Mistrust. Num. 14: 1-12.	212	8 14	12 30	♐ 11	☿ in ♌	6	4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6th at 6 o'clock 31 min.	5 o'clock 51 min.	5 o'clock 11 min. even.
Last Quarter	" " 14th " 10 " 33 "	9 " 53 "	9 " 13 " even.
New Moon	" " 22d " 12 " 34 "morn.	11 " 54 "	11 " 14 " even.
First Quarter	" " 28th " 3 " 38 "	2 " 58 "	2 " 18 " even.

Jupiter (♃) is in conjunction with the sun on the 10th and cannot be seen.

August.

"I ripen the verdure," says fierce scorching August,
"And I throw those brilliant-hued flowers at your feet;
I finish the ripening of all the wild berries,

31 DAYS.

And put the bloom on the fair downy peach;
For me in the orchard the sweetings grow mellow
And I have some beautiful tintings for each." —SARAH E. HOWARD.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h m.	Moon R. & S. h. m.	Moon Signs s. d.	Miscellany.	Sun slo m.	Sun rise h m.	Sun sets h. m.
1	Thur	The Punishment. Num. 14: 13-25.	213	9 9	1 20	♐ 20	♂ ☿ ♃	6	4 57	7 3
2	Frid	God's Judgment. Num. 14: 26-39.	214	10 3	2 3	♐ 2	♂ souths 1 37	6	4 58	7 2
3	Sat	Remembrance of the fact. Num. 32:6-15	215	10 55	2 45	♐ 14	Orion rises 2 28	6	4 59	7 1
31.		**The Report of the Spies. Num. 13: 17-25; 26-33.**					**8th Sunday after Trinity. Matt. 7: 15-23; Rom 8: 12-17.**		**Day's length, 14 hours, 02 min.**	
4	Sun	Without fear. Psalm 46.	216	11 43	3 21	♐ 27	♃ souths 10 48	6	5 0	7 0
5	Mon	Next Sunday's Lesson. Num. 21: 4-9.	217	Morn	☽ R.	♑ 10	5) ☿ in Perihelion	6	5 1	6 59
6	Tues	Returning to God. Hosea 14.	218	12 28	7 57	♑ 24	Sirius rises 4 29	6	5 2	6 58
7	Wed	The serpent destroyed. 2 Kings 18: 1-7.	219	1 10	8 20	♒ 7	☽ in Apogee	5	5 3	6 57
8	Thur	Look, and be saved. Isa. 45: 20-25.	220	1 50	8 50	♒ 21	□ ♅ ☉ ♌	5	5 4	6 56
9	Frid	Behold the Lamb of God. Jno. 1: 29-36.	221	2 29	9 12	♓ 5	Rigel rises 11 16	5	5 6	6 54
10	Sat	Christ's drawing power. Jno. 12: 23-33.	222	3 8	9 35	♓ 19	Antares sets 11 32	5	5 7	6 53
32.		**The Brazen Serpent. Num. 21: 4-9.**					**9th Sunday after Trinity. Luke 16: 1-9; 1 Cor 10: 6-13**		**Day's length, 13 hours, 46 min.**	
11	Sun	The Son of Man lifted up. Jno. 3: 5-15.	223	3 48	10 4	♓ 3	Arcturus sets 11 20	5	5 8	3 52
12	Mon	Next Sunday's Lesson. Deut. 6: 3-15.	224	4 30	10 39	♓ 18	Orion rises 1 55	5	5 9	3 51
13	Tues	"For our good." Deut. 6: 16-25.	225	5 16	11 20	♈ 2	13) ♄ souths 4 35	5	5 10	3 50
14	Wed	Remembering the way. Deut. 8: 1-10.	226	6 6	Morn.	♈ 16	Vega sets 3 26	4	5 11	6 49
15	Thur	Beware of forgetfulness. Deut. 8:11-20.	227	7 2	12 23	♉ 0	♂ Ψ ☽ ♍	4	5 12	6 48
16	Frid	The good resolve. Josh. 24: 13-25.	228	8 1	1 30	♉ 14	☿ Great Hel. Lat. N.	4	5 14	6 46
17	Sat	Blessings in the new home. Ps. 107:31-43	229	9 4	2 18	♉ 28	♂ ☿ ☉ Superior	4	5 15	6 45
33.		**The New Home in Canaan. Deut. 6: 3-15.**					**10th sunday after Trinity Luke 19: 41-48; 1 Cor 12: 1-11**		**Day's length, 13 hours, 30 min.**	
18	Sun	The new heaven and earth. Rev. 21: 1-7.	230	10 7	2 54	♉ 11	♂ ♃ ☽	4	5 16	6 44
19	Mon	Next Sunday's Lesson. Josh. 3: 5-17.	231	11 7	3 40	♉ 25	Procyon sets 3 21	3	5 17	6 43
20	Tues	Command and promise. Josh. 1: 1-9.	232	12 3	☾ S.	♊ 8	☉ Eclipsed-Invis.	3	5 18	6 42
21	Wed	Stones of remembrance. Josh. 4: 1-11.	233	12 57	7 35	♊ 21	♂ ♂ ☽	3	5 19	6 41
22	Thur	God's love remembered. Josh. 4: 14-24.	234	1 48	8 18	♋ 4	♂ ♀ ☽, ♀ sets 7 10 ♍	3	5 21	6 39
23	Frid	Caution against pride. Deut. 9: 1 6.	235	2 38	8 50	♋ 16	DOG DAYS END ☉ ENTERS ♋	2	5 22	6 38
24	Sat	Telling of mercy. Psalm 78: 1-8.	236	3 29	9 10	♋ 28	♂ ♄ ☽	2	5 23	6 37
34.		**Crossing the Jordan. Josh. 3: 5-17.**					**11th Sunday after Trinity. Luke 18: 9-14; 1 Cor 15: 1-10**		**Day's length, 13 hours, 14 min.**	
25	Sun	God our Preserver. Isa. 43: 1-7.	237	4 21	9 43	♌ 10	♂ ♅ ☽, ♄ sets 9 8	2	5 24	6 36
26	Mon	Next Sunday's Lesson. Josh. 6: 1-11.	238	5 14	10 26	♌ 22	♀ stationary	2	5 26	6 34
27	Tues	" " " Josh. 6: 12-20.	239	6 9	11 10	♍ 4	27) ♃ souths 9 41	1	5 27	6 33
28	Wed	Judgment of Jericho. Josh. 6: 21 27.	240	7 4	Morn	♍ 16	7☉ rises 9 36	1	5 28	9 32
29	Thur	Joshua encouraged. Josh. 5: 10-15.	241	7 59	12 6	♍ 28	Vega souths 7 54 ♑	1	5 29	6 31
30	Frid	Judgment on nations. Deut. 7: 1-6.	242	8 51	12 57	♎ 10	♂ souths 12 51	0	5 30	6 30
31	Sat	The battle is the Lord's 2 Chro. 20:14-25	243	9 40	1 43	♎ 22	Spica sets 8 4	0	5 31	6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 5th at 8 o'clock 53 min.	8 o'clock 13 min.	7 o'clock 33 min. morn.
Last Quarter	" " 13th " 12 " 20 " even.	11 " 40 "	11 " 00 " morn.
New Moon	" " 20th " 7 " 58 "	7 " 18 "	6 " 38 " morn.
First Quarter	" " 27th " 12 " 45 "	12 " 05 " morn.	11 " 25 " even.

September.

September strews the woodland o'er
With many a brilliant color;
The world is brighter than before
Why should our hearts be duller?

30 DAYS.

Why is Earth so gaily drest?
This pomp that Autumn beareth
A funeral seems, where every guest
A bridal garment weareth.
—T. W. PARSONS.

Week Days.	Date	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon signs. s. d.	Miscellany.	Sun fast m	Sun rise h. m.	Sun sets h. m.
35.		**The Fall of Jericho. Josh. 6: 8-20.** 12th Sunday after Trinity. Mark 7: 31 37; 2 Cor. 3: 4 11.					**Day's length, 12 Hours, 58 min.**			
1	Sun	Power of living faith. Heb. 11: 24-31.	244	10 26	2 14	♌ 5	☾ ☿ ♂		0 5	33 6 27
2	Mon	Next Sunday's Lesson. Josh. 14: 5-14.	245	11 9	2 58	♌ 19	Orion rises 12 36		1 5	34 6 26
3	Tues	The promise. Deut. 1: 22-36.	246	11 50	3 40	♍ 2	☽ in Apogee		1 5	35 6 25
4	Wed	Whole hearted trust. Prov. 3: 1-10.	247	Morn.	☽ R.	♍ 16	4) ☽ Eclipsed-Vis.		1 5	36 6 24
5	Thur	Trust mastering fear. Psalm 112.	248	12 29	7 20	♎ 0	☾ ☿ ♀	♋	2 5	38 6 22
6	Frid	Trust in the Lord. Psalm 37: 1-11.	249	1 8	7 45	♎ 15	♃ souths 9 10		2 5	39 6 21
7	Sat	Reward of the upright. Ps. 37: 27-40.	250	1 47	8 12	♎ 0	Rigel rises 11 34		2 5	40 6 20
36.		**Caleb's Reward. Josh. 14: 5-14.** 13th Sunday after Trinity. Luke 10: 23-37; Gal 3: 15-22.					**Day's length, 12 hours, 40 min.**			
8	Sun	Reward of sacrifice. Mark 10: 23-31.	251	2 29	8 41	♎ 14	☿ in ♍		3 5	41 6 19
9	Mon	Next Sunday's Lesson. Joshua 20.	252	3 13	9 30	♎ 28	☾ ♀ ♂		3 5	43 6 17
10	Tues	Purpose explained. Deut. 19: 1-13.	253	4 1	10 35	♏ 13	□ ♆ ☉		3 5	44 6 16
11	Wed	The law of refuge. Num. 35: 9-15.	254	4 53	11 50	♏ 26	11th) ☾ ♆ ☽	♋	4 5	45 6 15
12	Thur	God our refuge. Psalm 91.	255	5 49	Morn	♐ 10	♀ Gr. Hel. Lat. S.		4 5	47 6 13
13	Frid	A safe refuge. 2 Sam. 22: 1-20.	256	6 49	12 47	♐ 24	Antares Sets 9 18		4 5	48 6 12
14	Sat	True rest. Matt. 11: 25-30.	257	7 50	1 44	♑ 7	♃ rises 2 10		5 5	49 6 11
37.		**The Cities of Refuge. Josh. 20: 1-9.** 14th Sunday after Trinity Luke 17: 11-19; Gal 5: 6-24					**Day's length, 12 hours, 22 min.**			
15	Sun	Sure and steadfast. Heb. 6: 13-20.	258	8 49	2 33	♑ 20	☾ ♃ ☽		5 5	50 6 10
16	Mon	Next Sunday's Lesson. Josh. 24: 14-25.	259	9 59	3 37	♒ 3	♄ souths 2 31		5 5	52 6 9
17	Tues	The stone of witness. Josh. 24: 26-31.	260	11 4	4 50	♒ 16	Vega sets 7 0		6 5	53 6 7
18	Wed	Occasion of the covenant. Josh. 24 1-13	261	12 3	☽ S.	♓ 0	☉ ecl. invis.	♍	6 5	54 6 6
19	Thur	Joshua's exhortation. Josh. 23: 1-10.	262	12 47	6 30	♓ 13	☾ ♀ ☉ inferior		6 5	56 6 4
20	Frid	Joshua's Warning. Josh. 23: 11-16.	263	1 25	7 27	♓ 24	☾ ☿ ☽		7 5	57 6 3
21	Sat	Urging to faithfulness. 1 Sam. 12: 20-25.	264	2 8	8 10	♈ 6	☾ ♄ ☽		7 5	58 6 2
38.		**Joshua Renewing the Covenant. Josh. 24: 14-25.** 15th Sunday after Trinity Matt 6: 24-34; Gal 5: 25; 6: 10					**Day's length, 12 hours, 4 min.**			
22	Sun	The better covenant. Heb. 8: 7-13.	265	3 3	8 50	♈ 18	☾ ♅ ☽		7 5	59 6 1
23	Mon	The Ten Commandments. Ex. 20: 1-17.	266	3 59	9 22	♉ 0	☉ ENTERS ♎ D. & N. EQUAL.		8 6	0 6 0
24	Tues	The Golden Calf. Ex. 32: 1-8.	267	4 56	10 15	♉ 13	7 ☽ rises 8 5		8 6	2 5 58
25	Wed	Report of the Spies. Num. 13: 23-33.	268	5 53	11 4	♉ 25	☽ Antares sets 8 36		8 6	4 5 56
26	Thur	The Brazen Serpent. Num. 21: 4-9.	269	6 47	Morn	♊ 5	☽ Capella S. 4 50	☋	9 6	5 5 55
27	Frid	The new home in Canaan. Deut. 6: 3-15.	270	7 37	12 18	♊ 17	Orion rises 11 7		9 6	6 5 54
28	Sat	Crossing the Jordan. Josh. 3: 5-17.	271	8 24	1 11	♋ 0	Sirius rises 1 18		9 6	8 5 52
39.		**REVIEW.** 16th Sunday after Trinity. Luke 7: 11-17; Eph 3: 13-21					**Day's length, 11 hours, 44 min.**			
29	Sun	Caleb's reward. Josh. 14: 5-14.	272	9 8	2 8	♋ 13	♃ souths 7 56		10 6	9 5 51
30	Mon	Next Sunday's Lesson. Judges 2: 1-10.	273	9 49	2 54	♋ 26	☽ in Apogee		10 6	10 5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 4th, at 12 o'clock 57 min.	12 o'clock 17 min. morn.	11 o'clock 37 min. even.
Last Quarter	" " 11th, at 11 " 53 "	11 " 13 "	10 " 33 " even.
New Moon	" " 18th, at 3 " 57 "	3 " 17 "	2 " 37 " even.
First Quarter	" " 25th, at 1 " 25 "	12 " 45 "	12 " 05 " even.

Venus (♀) is in inferior conjunction with the sun on the 19th and changes from evening star to morning star.

October.

The sunshine is sweeter
The skies are more blue
Since frosts have succeeded
The soft summer dew.

31 DAYS.

The leaves are all falling
So yellow and sere;
Yet golden October's
The crown of the year.
—ANON.

Date	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R & S. h. m.	Moon signs. s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Next Sunday's Lesson. Judges 2: 11-17.	274	10 28	3 40	♎ 10	☿ Gr. Elong. E. ☽	10	6 12	5 48
2	Wed	A sad history. Judges 2: 18–23.	275	11 17	4 50	♎ 24	Sirius rises 1 06 ♌	11	6 13	5 47
3	Thur	Command and Warning. Num. 33:50-	276	Morn	☽ R.	♏ 9	(3d) 7☉ rises 7 34	11	6 14	5 46
4	Frid	Forsaking God. Jer. 2: 4–13.	277	12 7	6 33	♏ 24	Altair souths 7 02	11	6 16	5 44
5	Sat	Folly of disobedience. Ps. 81: 8–16.	278	12 47	6 58	♐ 9	Antares sets 8 22	12	6 17	5 43
40.		**The Time of the Judges.** Judg. 2: 1–12, 16.			17th Sunday after Trinity. Luke 14: 1–11; Eph. 4: 1–6				Day's length, 11 hours, 36 min.	
6	Sun	Unfaithfulness. Psalm 106: 34–45.	279	1 11	7 30	♐ 24	♄ souths 1 21	12	6 18	5 42
7	Mon	Next Sunday's Lesson. Judg. 7: 13–23.	280	1 58	7 59	♑ 9	Markab souths 9 46	12	6 19	5 41
8	Tues	Prayer in danger. Judges 6: 1–10.	281	2 49	8 30	♑ 23	♀ stationary ♐	13	6 21	5 39
9	Wed	Gideon's commission. Judges 6: 11–21.	282	3 44	9 25	♒ 7	♂ Ψ ☽	13	6 22	5 38
10	Thur	Gideon assured. Judges 6: 33–40.	283	4 41	10 21	♒ 21	Aldebaran rises 8 30	13	6 23	5 37
11	Frid	Testing for service. Judges 7: 1–12.	284	5 40	11 37	♓ 4	(11th) ☌ ♂ ☉	13	6 24	5 36
12	Sat	Strength in weakness. 1 Cor. 1: 20–31.	285	6 38	Morn.	♓ 18	☌ ♃ ☽	14	6 25	5 35
41.		**The Triumph of Gideon.** Judg. 7: 13–23.			18th Sunday after Trinity. Matt 22: 34–46; 1 Cor 1: 4–9.				Day's length, 11 hours, 10 min.	
13	Sun	God the Helper. Psalm 27.	286	7 34	12 47	♈ 1	♃ souths 7 05	14	6 27	5 33
14	Mon	Next Sunday's Lesson. Ruth 1: 14–22.	287	8 28	1 59	♈ 14	☿ stationary	14	6 28	5 32
15	Tues	Preceding events. Ruth 1: 1–10.	288	9 19	3 0	♈ 27	☌ ♀ ☽ ♉	14	6 29	5 31
16	Wed	Finding favour. Ruth 2: 1–12.	289	10 10	4 3	♉ 8	☽ in Perigee	14	6 31	5 29
17	Thur	Kindness of Boaz. Ruth 2: 13–23.	290	11 41	5 10	♉ 20	☌ ♂ ☽	15	6 32	5 28
18	Frid	Christ's Friends. John 15: 12–19.	291	12 47	☾ S.	♋ 2	Fomathant s. 9 22	15	6 33	5 27
19	Sat	The greatest Love. Eph. 3: 14–21.	292	1 44	5 54	♋ 14	☌ ☿ ☽, ☌ ♄ ☽	15	6 35	5 25
42.		**Ruth's Choice.** Ruth 1: 14–22.			19th Sunday after Trinity. Matt 9: 1–8; Eph 4: 22–30				Day's length, 10 hours, 50 min.	
20	Sun	Inseparable Love. Rom. 8: 33–39.	293	2 42	6 20	♋ 26	Algenib sets 10 8	15	6 36	5 24
21	Mon	Next Sunday's Lesson. 1 Sam. 3: 1–13.	294	3 41	7 34	♌ 8	Capella souths	15	6 37	5 23
22	Tues	Growing in favour. 1 Sam. 3: 15–21.	295	4 37	8 30	♌ 20	Onon rises 4 32	15	6 39	5 21
23	Wed	Lent to the Lord. 1 Sam. 1: 21–28.	296	5 30	9 10	♌ 2	☉ Enters ♏ ♋	16	6 40	5 20
24	Thur	His mother's joy. 1 Sam. 2: 1–11.	297	6 19	10 6	♌ 14	♄ souths 12 18	16	6 41	5 19
25	Frid	Judgment on Eli. 1 Sam. 2: 30–36.	298	7 4	11 2	♌ 26	(25) ☌ ☿ ☉ inferior	16	6 42	5 18
26	Sat	Judgment completed. 1 Sam. 4: 10-18.	299	7 46	Morn	♍ 8	♀ great. brilliancy	16	6 43	5 17
43.		**The Child Samuel.** 1 Sam. 3: 1–13.			20th Sunday after Trinity Matt 22: 1–14; Eph 5: 15–21.				Day's length, 10 hours, 34 min.	
27	Sun	Youthful knowledge. 2 Tim. 3: 10–17.	300	8 26	12 14	♍ 21	♃ souths 6 20	16	6 45	5 15
28	Mon	Next Sunday's Lesson. 1 Sam. 7: 5–15.	301	9 5	1 20	♎ 5	☽ in Apogee. ☌ ☿ ♂	16	6 46	5 14
29	Tues	An upright Judge. 1 Sam. 12: 1–5.	302	9 40	2 30	♎ 18	Arietas souths 11 26 ♌	16	6 47	5 13
30	Wed	Daniel's intercession. Dan. 9: 8–19.	303	10 15	3 40	♏ 2	Markab souths 8 40	16	6 48	5 12
31	Thur	Prayer answered. Psalm 99.	304	10 54	4 26	♏ 17	☐ ♃ ☉	16	6 50	5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 3d, at 5 o'clock 49 min.	5 o'clock 09 min.	4 o'clock 29 min. even.
Last Quarter	" " 11th, at 9 " 37 "	8 " 57 "	8 " 17 " morn.
New Moon	" " 18th, at 1 " 12 "	12 " 32 "morn.	11 " 52 " even.
First Quarter	" " 26th, at 6 " 07 "	5 " 27 "	4 " 47 " morn.

Mars (♂) is in conjunction with the sun on the 11th and cannot be seen.

November.

30 DAYS.

Where are the flowers, the fair young flowers, that lately sprang and stood
In brighter light and softer airs a beauteous sisterhood?
Alas! they are all in their graves; the gentle race of flowers
Are lying in their lowly beds with the fair and good of ours.
The rain is falling where they lie; but the cold November rain
Calls not from out the gloomy earth the lovely ones again. —BRYANT.

Date	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon Signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Remembering God. Psalm 20.	305	11 54	4 59	♐ 2	☿ in perihelion ♒	16	6 51	5 9
2	Sat	God's compassion. Joel 2; 12-17.	306	Morn	☽ R.	♐ 17	2d) ♂ ♄ ☉	16	6 52	5 8
44.		**Samuel the Judge. 1 Sam. 7: 5-15.**					**21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17**		**Day's length, 10 hours, 16 min.**	
3	Sun	Prayer for others. 1 Tim. 2: 1-8.	307	12 14	5 34	♏ 3	☿ stationary	16	6 53	5 7
4	Mon	Next Sunday's Lesson. 1 Sam. 10: 17-27	308	12 54	6 14	♏ 18	Regulus rises 12 46	16	6 54	5 6
5	Tues	The people's desire. 1 Sam. 8: 1-9.	309	1 39	7 9	♐ 3	♂ ♆ ☽ ♓	16	6 55	5 5
6	Wed	Saul indicated. 1 Sam. 9: 15-22.	310	2 36	8 18	♐ 17	Markab souths 7 53	16	6 56	5 4
7	Thur	Anointing of Saul. 1 Sam. 10: 1-9.	311	3 35	9 28	♑ 1	♀ in ♌	16	6 58	5 2
8	Frid	Samuel's exhortation. 1 Sam. 12: 6-15	312	4 33	10 39	♑ 15	♃ rises 11 45	16	6 59	5 1
9	Sat	Laws for the King. Deut. 17: 14-20.	313	5 29	11 30	♑ 28	9th) ♂ ♃ ☽	16	7 0	5 0
45.		**Saul Chosen King. 1 Sam. 10: 17-27.**					**22d Sunday after Trinity. Matt 18: 22-35; Phil 1: 3-11**		**Day's length, 10 hours, 00 min.**	
10	Sun	Christian loyalty. 1 Pet. 2: 11-17.	314	6 21	Morn.	♒ 11	☿ Gr. Elong W.	16	7 1	4 59
11	Mon	Next Sunday's Lesson. 1 Sam. 15: 10-23.	315	7 12	12 56	♒ 23	Orion rises 8 16	15	7 2	4 58
12	Tues	A previous sin. 1 Sam. 13: 5-14.	316	8 30	2 8	♌ 5	♂ ♅ ☉ ♉	15	7 3	4 57
13	Wed	Result of disobedience. 1 Sam. 15: 24-31.	317	9 40	3 24	♌ 17	☽ in Perigee, ♂ ♀ ☽	15	7 4	4 56
14	Thur	Sentence confirmed. 1 Sam. 28: 15-20.	318	10 39	4 30	♋ 0	♀ rises 3 37	15	7 5	4 55
15	Frid	God's requirement. Micah 6: 1-8.	319	10 31	5 47	♋ 12	♂ ☿ ☽, ♂ ♂ ☽	15	7 6	4 54
16	Sat	God's Judgment. Prov. 1: 22-23.	320	12 14	☾ S.	♋ 24	16) ♂ ♅ ☽, ♂ ♂ ♄	15	7 7	4 53
46.		**Saul Rejected. 1 Sam. 15: 10-23.**					**23d Sunday after Trinity Matt 22: 15-22; Phil 3: 17-21.**		**Day's length, 9 hours, 46 min.**	
17	Sun	Better than sacrifice. Isa. 1: 10-20.	321	12 50	5 20	♐ 5	Fomalhaut south 9 52	15	7 8	4 52
18	Mon	Next Sunday's Lesson. Isa. 5: 11-23.	322	1 24	6 26	♐ 17	♃ souths 4 59	15	7 9	4 51
19	Tues	The mocker. Prov. 20: 1-7.	323	2 23	7 53	♑ 0	Algol souths 11 6	14	7 10	4 50
20	Wed	Poverty and Rags. Prov. 23: 15-23.	324	3 19	8 52	♑ 13	♂ ☿ ♄	14	7 10	4 50
21	Thur	The serpent's bite. Prov. 23: 29-35.	325	4 10	9 57	♑ 25	Arcturus sets 7 40	14	7 11	4 49
22	Frid	The drunkard rejected. 1 Cor. 5: 7-13.	326	4 58	10 49	♒ 5	☉ Enters ♐	14	7 12	4 48
23	Sat	No inheritance. Gal. 5: 16-26.	327	5 41	11 30	♒ 17	♂ ☿ ♂. 7☹ souths 11 50	13	7 13	4 47
47.		**The Woes of Intemperance. Isa. 5: 11-23.**					**24th Sunday after Trinity. Matt. 9: 18-26; Col 1: 9-14**		**Day's length, 9 hours, 34 min.**	
24	Sun	Works of darkness. Eph. 5: 11-21.	328	6 22	Morn	♓ 0	24) Rigel rises 7 34	13	7 14	4 46
25	Mon	Next Sunday's Lesson. 1 Sam. 16: 1-13.	329	7 2	12 11	♓ 12	☽ in Apogee ♌	13	7 15	4 45
26	Tues	David and Saul. 1 Sam. 16: 14-33.	330	7 41	1 11	♓ 25	♂ ☿ ♅	12	7 15	4 45
27	Wed	God's choice. 1 Chron. 28: 1-10.	331	8 20	2 12	♈ 5	Sirius rises 9 22	12	7 16	4 44
28	Thur	Searching the heart. Jer. 17: 5-10.	332	9 2	3 14	♈ 17	♄ souths 10 17	12	7 17	4 43
29	Frid	God's Omniscience. Ps. 139: 1-12.	333	9 47	4 18	♈ 0	♂ ♂ ♅	11	7 18	4 42
30	Sat	Promises for David. Ps. 89: 19-29.	334	10 36	5 20	♉ 13	Arietas souths 9 32	11	7 19	4 41

MOON'S PHASES.

	Eastern States.							Central States.						Western States.					
Full Moon	on the	2d	at	10	o'clock	20	min.	9	o'clock	40	min.			9	o'clock	00	min.	morn.	
Last Quarter	"	"	9th	"	5	"	08	"	5	"	28	"		4	"	48	"	even.	
New Moon	"	"	16th	"	12	"	13	" even.	11	"	33	"		10	"	53	"	morn.	
First Quarter	"	"	24th	"	2	"	21	"	1	"	41	"		1	"	01	"	morn.	

Saturn (♄) is in conjunction with the sun on the 2d and cannot be seen.

A soughing sound among the poplar trees;
Death's footsteps near;
A blight upon the lonely frozen leas
A madd'ning rush of tender memories;
The dying year.

December.

31 DAYS.

A longing for a touch of one dear hand;
The festive cheer;
A bond of brotherhood throughout the land
Uniting close Christ's happy little band;
December's here.

—NELLIE T. KINKEAD.

Week Days. Date	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon signs. s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
48.	**David Anointed King.** 1 Sam. 16: 1–13. — 1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.					**Day's length, 9 Hours, 22 min.**			
1 Sun	David's greater Son. Acts 13: 16–23.	335	11 30	6 2	♍ 10	Altair sets 9 34 ♒	11	7 19	4 41
2 Mon	Next Sunday's Lesson. 1 Sam. 17: 38-44	336	Morn.	☽ R.	♍ 25	2d) ☌ Ψ ♓	10	7 20	4 40
3 Tues	" " " 1 Sam. 17: 45-51	337	12 28	5 41	♎ 11	Sirius rises 8 58	10	7 20	4 40
4 Wed	The defiance. 1 Sam. 17: 1–11.	338	1 27	6 57	♎ 26	7☉ souths 10 56	9	7 21	4 39
5 Thur	The challenge heard. 1 Sam. 17: 17–27.	339	2 27	7 47	♏ 10	☿ in ♑	9	7 21	4 39
6 Frid	Trust in God. 1 Sam. 17: 28–37.	340	3 24	8 29	♏ 24	☌ ♃ ☽	9	7 22	4 38
7 Sat	The Deliverer. Psalm 144: 1–10.	341	4 18	9 36	♐ 7	♃ rises 8 40.	8	7 22	4 38
49.	**David and Goliath.** 1 Sam. 17: 38–51. — 2d Sunday in Advent. Luke 21: 25–38; Rom. 16: 4–13.					**Day's length, 9 hours, 21 min.**			
8 Sun	The Christian conflict. Eph. 6: 10–18.	342	5 9	10 28	♐ 20	☍ Ψ ☉	8	7 23	4 37
9 Mon	Next Sunday's Lesson. 1 Sam. 20: 32-42	343	5 57	Morn	♑ 2	9) ☽ in Perigee ♑	7	7 23	4 37
10 Tues	The friendship began. 1 Sam. 18: 1–5.	344	6 45	12 14	♑ 14	☌ souths 10 31	7	7 23	4 37
11 Wed	Care for David. 1 Sam. 19: 1–7.	345	7 33	1 28	♑ 27	♀ in Perihelion	6	7 24	4 36
12 Thur	David in danger. 1 Sam. 20: 1–10.	346	8 23	2 40	♒ 8	☌ ♀ ☽	6	7 24	4 36
13 Frid	The Covenant. 1 Sam. 20: 11–23.	347	9 15	3 58	♒ 20	☌ ♄ ☽, ☌ ♅ ☽	5	7 24	4 36
14 Sat	Saul's anger. 1 Sam. 20: 24-31.	348	10 11	5 0	♓ 2	☌ ☌ ☽, ☌ in ♑	5	7 24	4 36
50.	**David and Jonathan.** 1 Sam. 20: 32–42. — 3d Sunday in Advent. Matt 11: 2–10; 1 Cor. 4: 1–5.					**Day's length, 9 hours, 12 min.**			
15 Sun	Lament for Jonathan. 2 Sam. 1: 17-27.	349	11 9	6 10	♓ 14	☌ ☿ ☽	4	7 24	4 36
16 Mon	Next Sunday's Lesson. Luke 2: 8–20.	350	12 8	☾ S.	♓ 27	Spica rises 2 18 ♍	4	7 25	4 35
17 Tues	Prophecy of Christ. Isa. 9: 1–7.	351	1 5	5 17	♈ 8	Achernar sou. 7 46	3	7 25	4 35
18 Wed	The Wise Men. Matt. 2: 1–10.	352	1 59	6 18	♈ 20	Sirius souths 12 53	3	7 25	4 35
19 Thur	Herod thwarted. Matt. 2: 11–18.	353	2 49	7 20	♉ 2	Algol souths 8 50	2	7 25	4 35
20 Frid	Simeon's blessing. Luke 2: 25-35.	354	3 35	8 24	♉ 14	☌ ☿ ☉, Superior	2	7 25	4 35
21 Sat	The Word. John 1: 1–14.	355	4 17	9 20	♉ 27	☉ ENTERS ♑ SHORTEST DAY	1	7 26	4 34
51.	**The Birth of Christ.** Luke 2: 8–20. — 4th Sunday in Advent. John 1: 19–28; Phil. 4: 4–7.					**Day's length, 9 hours, 08 min.**			
22 Sun	The Gift of Love. 1 John 4: 7–14.	356	4 57	10 18	♊ 10	☌ ♀ ♄	1	7 25	4 35
23 Mon	Triumph of Gideon. Judges 7: 13–23.	357	5 36	11 16	♊ 23	☽ in Apogee ♌	☉	7 25	4 35
24 Tues	Ruth's choice. Ruth 1: 14–22-	358	6 15	Morn.	♋ 6	24th) ♄ souths 8 45	sl	7 25	4 35
25 Wed	**Christmas.** Luke 2: 8–20.	359	6 55	12 8	♋ 20	7☉ souths 9 48	1	7 25	4 35
26 Thur	The Child Samuel. 1 Sam. 3: 1–13.	360	7 39	1 20	♋ 4	♃ souths 2 24	1	7 25	4 35
27 Frid	Saul chosen King. 1 Sam. 10: 17–27.	361	8 25	2 31	♋ 19	Arietas souths 7 34	2	7 25	4 35
28 Sat	David anointed King. 1 Sam. 16: 1-13.	362	9 17	3 57	♌ 4	☌ ♀ ♅	2	7 24	4 36
52.	**REVIEW.** — Sunday after Christmas. Luke 2: 33-40; Gal 4: 1-7					**Day's length, 9 hours, 12 min.**			
29 Sun	David and Goliath. 1 Sam. 17: 38–51.	363	10 13	♇ 5	♌ 19	Aldebaran souths 9 54	3	7 24	4 36
30 Mon		364	11 13	6 10	♍ 4	Sirius souths 8 4 ♋	3	7 24	4 36
31 Tues		365	Morn	☾ R.	♍ 19	☌ souths 10 11	4	7 24	4 37

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 2d, at 1 o'clock 40 min.	1 o'clock 00 min.	12 o'clock 20 min. morn.
Last Quarter	" " 9th, at 2 " 11 "	1 " 31 " morn.	12 " 51 " morn.
New Moon	" " 16th, at 1 " 32 "	12 " 52 "	12 " 12 " morn.
First Quarter	" " 24th, at 12 " 23 " morn.	11 " 43 "	11 " 03 " even.
Full Moon	" " 31st, at 3 " 33 "	2 " 53 "	2 " 13 " even.

EDITORIAL.

THE publication of this little annual has been undertaken in the belief that it will be welcomed as filling a recognized want among the younger and English reading portion or our church. Almanacs, indeed, are plenty nowadays and were it only for the information as to times, seasons, and astronomical occurrences, it would be superfluous and uncalled-for for religious bodies to engage in this kind of publication. But their very plenteousness and cheapness, they being in many cases given out gratuitously, suggests another, apparently secondary but really primary, motive for their publication, and it is this underlying object in almanac publishing that justifies the church to go into the business and to seek to turn the universal need of almanacs to good account. We therefore frankly acknowledge that the primary object in publishing this annual is not to furnish, to such as may be willing to buy of us, the information constituting the almanac proper. It is not along this line that the above mentioned want is recognized. Here there is no want that is not abundantly supplied by the many secular publications. But it is in the pages that follow and in the *peculiar* features introduced in the foregoing almanac pages, that the special character of this annual lies, and it is to these features that we point in justification of our undertaking. While we have been careful to secure almanac calculations that are correct and reliable and to arrange those parts in convenient form for reference, we have given special consideration to the other features which should give the annual a higher and more specifie value than that of a mere almanac.

There is a German adage,—"We love not that with which we are unacquainted." The truth of this adage is verified in the work of the church. In order to have an interest in this work we must be acquainted with it. We therefore present some articles and shorter paragraphs on the past history and the present activities of our branch of Christ's church in order to stimulate the interest of our people in our work for the extension of Christ's Kingdom. What can be put into the space of a few pages must of necessity be only fragmentary, but it may be sufficient to give a general idea of our church and our present position in the great army of Christ's servants. And let us hope that it may awaken in many of those that look through these pages a desire to be personally more actively identified with the work for the Lord and thus help to bring our church up to where it ought to be in the various lines of spiritual activity.

In all this it is far from us to desire to foster a sectarian spirit. On the contrary we would have our people take their stand among the sisterhood of churches with that degree of selfrespect so essential to enable us to assume our share of the duties in the great household of Christ. While therefore we report the advancement of the work within denominational lines, it is also with sincere satisfaction that we can point to the fact that in a movement like that of the Christian Endeavor Societies, a movement which more than any other fosters the spirit of interdenominational fellowship we have taken our stand side by side with the rest.

Let our people awake to the blessed privileges that may be ours in whole-hearted service for the Master all along the line, and may succeeding annuals record the advances made under the leadership and in the might of God's Spirit.

THE Scripture portions for daily reading given in the preceding pages, are those selected by the *International Bible Reading Association*, and are inserted in this volume with the sanction of the association. This organization has for its object the promotion of daily Bible reading and the assistance of teachers and pupils in the preparation of the Sunday School lesson. It has enrolled half a million members in fifty different countries who are reading the Bible in ten different languages. Branches are formed in connection with churches and Sunday schools. Members have not only the bond of membership, but receive monthly leaflets containing hints on the readings; and quarterly an illustrated circular letter. The subscription for members of the branch is three cents per annum. Further particulars and cards of membership may be obtained of Miss H. B. Chaddock, 409 Hague St., West Hoboken, N. J.; Mr. William Shaw, 646 Washington St., Boston, Mass; or Mrs. Drury-Lowe, Box 41, Orlando, Florida.

We heartily recommend the formation of

Branch reading circles according to the plan of the Association. The excellent habit of daily reading the Scripture which is so wisely emphasized in the C. E. society will gain much in spiritual value when it is done according to a well arranged plan. This plan of reading passages that throw light on the Sunday School lessons is a very helpful one, and the added advantages to be obtained practically free of cost by acting on the suggestion of the association will greatly enhance its helpfulness. We hope that in every School, or Society, or Church some one will feel himself called to take the initiative and write to one of the above named persons for particular information.

THE list of the names of Mennonite ministers had to be compiled on short notice and could therefore not be made as complete and as correct in all points as we would have liked to make it. Some had to be taken from lists of previous years with out the means of making such corrections as possible deaths and removals would call for. However we believe the list to be in the main correct with comparatively few mistakes, while in the number of names included it approaches more nearly to completeness than any list of Mennonite ministers ever before published. The list for this country includes the ministers of various branches of the church as far as the necessary information for the compilation was at hand. Any person noticing mistakes or omissions, will confer a great favor by reporting the same for correction of future lists to Rev. N. B. Grubb, 2118 Marshall St., Philadelphia, Pa.

HISTORICAL.

The Mennonites in the Reformation.

THE part taken in the great religious trans formation in the fifteenth and sixteenth centuries by the founders of the Mennonite church is generally but little known. Being opposed and in many cases terribly persecuted by those reformers who though themselves suffering from and protesting against the abuse of power by the Roman church, themselves in turn hesitated not to use for the aggrandizement of their own churches the strong and cruel arm of state governments, they were for the most part entirely ignored or basely slandered by the church historians, and the writings of their own men were suppressed. Within later years, however, several eminent historians, recognizing this unfair treatment, have come to their defense. Among these Dr. Max Goebel a theologian and historian of the Reformed church, in a work entitled *Die Geschichte des Christlichen Lebens*, speaks in terms of high commendation of the non-resistant Brethren, afterward called Mennonites. Among other things he says:

"The real substance and distinguishing features of these people consist in the great stress which they put upon these things: 1. Upon actual personal conversion and regeneration by the Holy Spirit of every Christian; 2. On perfect liberty of conscience and freedom in worship; 3. On entire separation of spiritual and worldly hings—church and state; 4. On representing and establishing a true, holy congregation of the regenerated, through a special covenant of believers in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the ban, and in which the Christian principles of true brotherly love are actually carried into effect by liberal giving and supplying of one another's needs and by a nonresistant and revengless life.

"These people therefore aimed not only at a reformation of the Church as to doctrine and form of worship, as the Lutheran reformers did, neither only at the reformation of customs, morals, and systems of church government at which—better than the Lutheran reformers—the Zwinglians and Calvinists aimed; but at all this and more, they aimed especially at a full and thorough execution and application of the doctrine of Christ in the heart and life of every individual in the congregation. That which the Reformation was originally intended to accomplish they aimed to bring into full realization without delay in every individual Christian, thus forming a congregation organized in accordance with Scripture teaching alone, and directed only by the Holy Spirit rather than by the officers of government and the opinions of men."

The Origin of Our Denomination.

WHERE do we find the origin of our denomination, the Old Evangelical Baptists or Mennonites? The enemies of our forefathers tried to place the origin in the fanatical and rebellious sects of the 16th century, the Zwickau prophets, of whom Nicholas Storch was the chief leader, the rebellious peasants led by Thomas Munzer, but above all in the rebellious Anabaptists of Munster, in whom they professed to find the zenith of anabaptism, begun in Sanonia and about 1525 in Zurich. As late as 1881 Prof. DeHoop Scheffer [Died Dec. 31, 1894], who was the most eminent writer on matters of the Mennonites, wrote in an article in Herzog's Encyclopedia: "It is possible that the Mennonites inherited some of their views from earlier mediaeval sects, as, for instance, the Waldenses, but there is no proof."

Since 1881 a number of works on the history of our denomination have made their appearance the most important of which are: Dr. Josef Beck's "Historical Books on the Anabaptists of Austro-Hungary;" Mrs. Brons's "History of the Mennonites;" and especially the works of Dr. L. Keller (Librarian of the Royal Library in Munster), "The Reformation," and "The Waldenses." The latter has undertaken to prove the direct connection between the old congregations of the Waldenses and the congregations of the Old Evangelical Baptists at the time of the Reformation. He thus, though himself not a Mennonite, sustains the assertion of former Mennonite historians, T. van Bracht, K. van Huysen, and others, an assertion which had already been made in 1789 by Dr. J. A. Stark, the Hessian chief chaplain, who says at the close of his argument: "What we have given here is sufficient to convince everybody that the sectarians who on account of their views on baptism were called Anabaptists, have not at all been a new party, but descended from former sects of the Waldenses, Albigenses and others of different names.

While van Bracht lays stress especially on the inward connection which is undeniable, Dr. Keller tries to prove also the outward connection. We quote first from the former a few evidences as to the inward connection:

With the Waldenses, as well as the Old Evangelical Baptists, only believers could become members of the congregation, and this congregation of saints (in the sense of the New Testament Eph. 4: 12) was purified by the discipline of unworthy members. Most of the Waldenses as also originally the Moravians, received their members by baptism on confession of faith. Both the Waldenses and the Baptist Brethren did not believe in purgatory, prohibited the oath, and in both denominations there was a party prohibiting warfare and not permitting a member to be a civil magistrate. Both elected their ministers out of the congregation from among mechanics, though in both also eminent learned men served as ministers. The difference between the Waldenses and the Old Evangelical Baptists seems to us to lie chiefly in the fact that the former in spite of all the persecutions, maintained their connection with the Roman church (Excepting however the Moravians who severed their connection with the Roman church in 1467 and introduced baptism on confession of faith as a general rule), while the so-called anabaptists at the time of the Reformation renounced Rome and every State church.

As to the outward connection, a few points may suffice. Several of the most important men among the Old Evangelical Baptists were Waldenses, such as Ludwig Hætzer, Hans Hut, and Andreas Castleberg. Dr. Keller also shows the connection between the Brethren which were at Basle from 1521 to 1524 and the Brethren in the south of France, as also the Friends from England and from the Netherlands. He points out that the same nicknames were used for the Baptist Brethren which were used before for the Waldenses, showing that the people recognized in them the same sect. Van Bracht, van Huysen, and Dr. Keller call attention to the fact that in the regions where formerly the Waldenses had been, later the so called anabaptists were numerous. Dr. Keller says that the anabaptists in Austria were called New Picards, New Waldenses.

We may take it, therefore, as proved, that there is not only an intimate relation on points of doctrine and practice but also external evidences of a direct connection between the Waldenses and the denomination later called Mennonites, and that we may consider the congregations of the Old Evangelical Baptists as a revival and restoration of the old Waldenses and congregations of the Brethren.

After an article by C. H. A. van der Smissen, published May, 1888.

Brief Sketch of the Life of Menno Simon.

THE subject of this sketch and picture is universally acknowledged as the founder or, perhaps better said, the organizer of the Mennonite church The sixteenth century was a period of unrest in the Old World. Europe was at length standing at the foot of the long ascent which was to lead out of Middle Age superstition and of servitude to false and degrading religious pretensions.

When Luther threw down his gauntlet to the vatican the people of the German blood were stirred to their depths by revolutionary impulses which had been arranging and re-arranging themselves under many forms for the final conflict. In religion there were the Waldenses, the Cathari, the Beghards, the Lollards, and many sects of Anabaptists. In politics existed the secret leagues of "The Poor Conrad," the "Bundschuh," the "Brothers of the Free Spirit." Of all the dreadful visitations to Europe in which this sixteenth century spirit sought expression, the Peasant's war of Germany was the worst. A hundred thousand of them fell in battle or were driven into exile, and their cause was stamped out in blood; not, so however, their ideas.

When the fierce conflict was over, and the empire, surfeited with bloodshed, had begun to stay the hand of destruction, out of the vast chaos, the confusion of beliefs, the contempt for creed, arose a new apostle with a new doctrine. And yet it was not new The same fundamental belief had been promulgated by Waldus in the twelfth century and by Wickliffe in the fourteenth. It was Christianity in humility, and the apostle was Menno Simon. Though his early history is somewhat wrapped in obscurity, we learn from the best recognized authority that he was born in 1492 at Witmarsum, West Friesland, Holland.

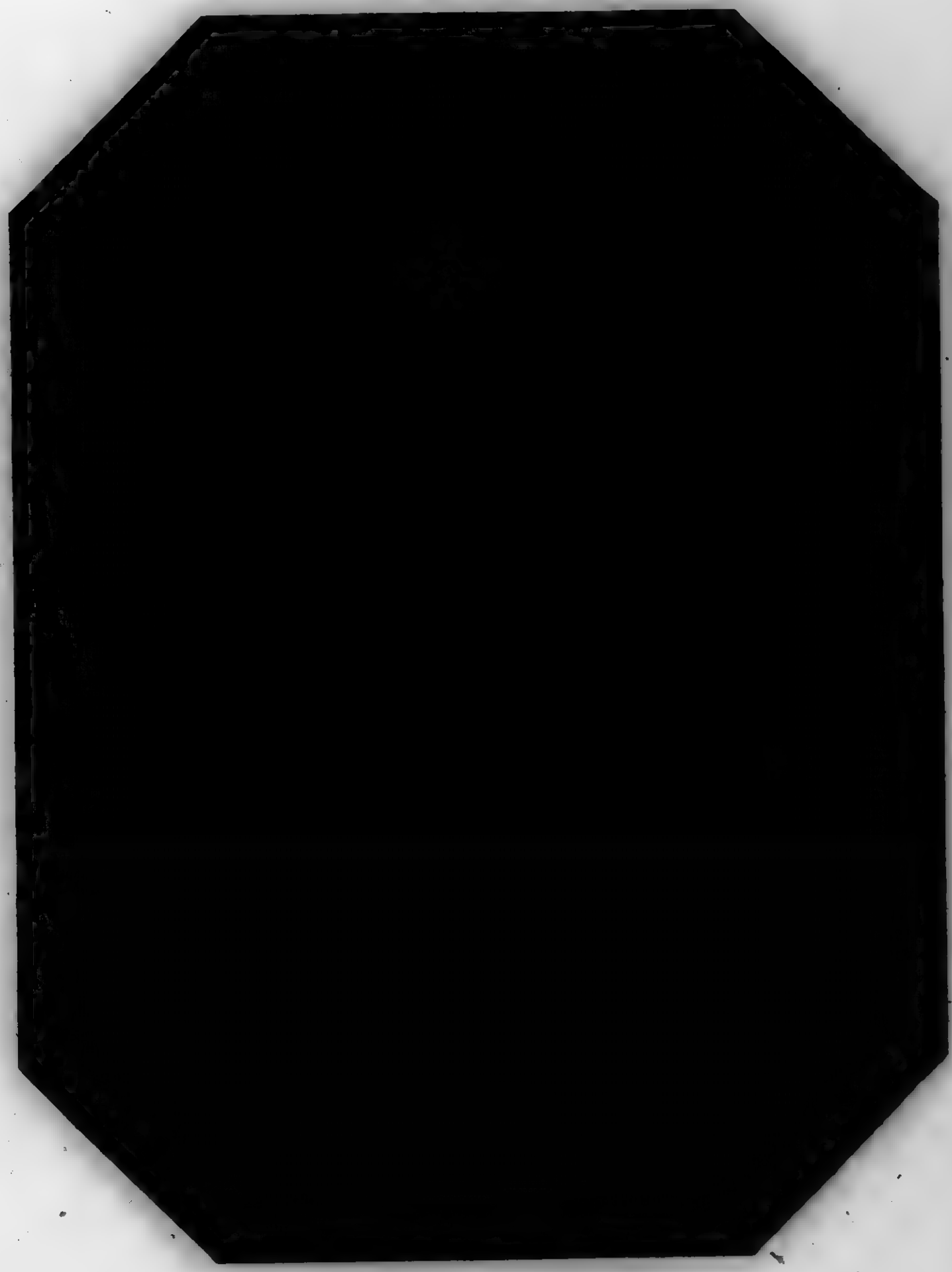
He was educated as a priest in the Roman church and installed as vicar of Pingium in 1524, when he began to be troubled in regard to the doctrine of transubstantiation and the practice of infant baptism, and from seeing the inconsistancies in his church. He began to study the New Testament from his own standpoint. He is represented as a finely educated man of vigorous understanding, natural and persuasive eloquence, quiet and gentle demeanor, who drew to himself adherents from all classes by his probity and meekness, his uprightness and self-sacrifice, to which he added a zeal for the promotion of practical piety which made him a true and genuine leader for the scattered sectaries whom anarchy and persecution had left without direction, and almost without impulse.

In 1531 Menno Simon renounced popery altogether, and shortly after, a number of persons six or eight came to him, whom he describes as of one heart and soul with himself, and these earnestly besought him to take upon himself the ministry of the word. In this little handful of believers we have the first Mennonite congregation and the first Mennonite pastor. In 1537 Menno began to make a trip through northern Germany as teacher of evangelical truth, but wherever he went he was in danger of losing his life. A price of 100 florins was set for his head, his picture was posted in public places, and a general amnesty proclaimed throughout all west Friesland to all convicts of high crime that would deliver Menno into the hands of his judges. But through his wit, and the grace of God, he escaped unhurt. He died January 13, 1559.

A Noble Testimony and Intercession for the Mennonites.

THE following chapter, or rather part of a chapter out of the history, of the early part of the 18th century gives a picture that has both a dark and a bright side. The latter side, to which we wish to call especial attention, affords a view of the advance made in the recognition of the idea of religious freedom and tolerance, for which the Mennonites had always contended. The Netherlands were far in advance of other European countries in this line, so that for many years that country became the asylum of the persecuted of other nations and provinces.

In the year 1710, the Mennonites of Switzerland were suffering renewed persecution, especially in the Canton Berne, on account of their religious faith. The prisons in Berne were crowded with religious prisoners, and on the question, what next to do with these heretics, the council was divided between putting them to death and banishing them from the country. The Mennonites in Holland, hearing of this, soon raised a large sum of money for the assistance of their afflicted brethren and also besought their own government to exercise its good offices in interceding with the Swiss government in be-



MENNO SIMONS.

Born 1492. Died 1559.

half of the persecuted Mennonites. Hereupon the States-General of Holland addressed a letter to the government of the Canton Berne with the following import:

"The Mennonites living in our state have with sorrow informed us that through letters and in other ways it has come to their knowledge that their brethren in the faith are grievously persecuted in Switzerland, especially in your estimable Canton, on account of their faith, and that even now a great number of persons, both men and women are languishing in the various prisons, being threatened with banishment to the slave galleys and even with death. They have therefor implored us for our intercession with you in behalf of their brethren, that their condition might be ameliorated, and that they might be granted safety in their homes and a free exercise of their religion.

"We have tolerated the Mennonites for many years and have found by experience that they are faithful subjects and good citizens, leading a quiet and peaceful life, attending simply to their own concerns and nothing else; for which reason we could not well deny the request of such good inhabitants.

"We hold, indeed, with you the Christian Reformed church to be the best and true religion, and we wish that the Mennonites, as well here as with you, could be brought back to our church, yet only by way of conviction and not by means of force, which should never be employed in matters of faith; since God has reserved to Himself the power in these things and to Him every man is accountable for his faith and the exercise thereof. And since you, as well as we and other rulers who confess the Reformed faith, have justly complained at the persecution of our brethren in countries where an intolerant hierarchy has the upper hand, it seems to us in no wise proper for us to pursue the same course of persecution against those who differ from us in a few points, but rather that we should exercise a spirit of Christian tolerance towards them, so that the enemies of the Reformed church may not find occasion to justify their own grievous persecution of our brethren by the fact that the same is done by a Reformed government against those of a different faith.

"It seems to us hard-hearted to punish any one on account of his religion in which he believes to find his eternal happiness, with such punishment as banishment from home, galley-slave service, and even death; and we believe that in these things there must be liberty to every one in so far as he does nothing to the injury of his country. In this respect, we are of the opinion, there is less to be feared of the Mennonites than of other sects, for they are faithful and obedient to the government in all things which do not conflict with the Word of God according to their faith, and they lead quiet and sincere lives.

"They are accused with you on three points, viz., that they will not acknowledge the government as consistent with Christianity, that they will not confirm their allegiance to the government with an oath, and that they refuse to bear arms in defense of the country. The first of these accusations does not seem to be borne out by their articles of faith, of which we hereto attach the 13th, showing that their teaching as to the government is quite different from what it is represented. Concerning the taking of an oath, since they believe it to be prohibited in God's Word but that a man's simple word of affimation is just as binding as an oath, it follows that their idea in this respect can work no detriment to the state. And as to the third point we have the confidence that it will not be pressed to an extreme, since they do not absolutely refuse to defend the fatherland. Though they do not want to take up arms in revenge, they think that in contributing the money levied by the government they can properly absolve their duties as citizens, in the protection and aid of the state.

"We pray therefore, your Honors, in all friendliness, that you may look upon the people in question with more favor, and that you not only liberate those in prison without further punishment, but grant them as good citizens to live in peace under your protection. We believe that thereby your own state, to which we wish only good, will receive no harm but on the contrary great good; and we think that here the rule should hold,—"What thou wouldst not that man should do to thee, that do not thou to another."

"Moreover it would be very gratifying to us to know that through our intercession the desired amelioration of their condition were granted to these unhappy people and we would stand ready to show our gratitude as occasion would offer."

The effect of this intercession is known only as indicated in the fact that in the council at Berne the more lenient party prevailed and it was soon after decided to deport the prisoners to America, and the States-General were asked to grant a free and unmolested passage through the Netherlands to the military escort to accompany the party to the sea.

A Few Selections from the Catalogue of Eminent Mennonite Ministers.

ONE of Menno Simon's most active fellow-laborers was Dirk Philips. Most of his work was done in Prussia. He was a most worthy and esteemed minister who faithfully sustained Menno is his work. Another co laborer was Leendert Bouwens He had his home in Emden where he was Elder, but he visited the congregations in East Friesland and Holland, and worked with such success that in the space of a few years he baptized 10,000 persons. The record of these is preserved to this day. But he faithfully taught the necessity of a spiritual baptism. From one of his recorded sermons the following earnest and loving admonition to his hearers is taken : "I tell you, as the Lord liveth, before God neither outward baptism nor communion is anything, but a new life from God through faith which must show itself in love, humility, mercy, peace, and truth." Both Menno and Philips likewise insisted earnestly on regeneration and a new life with Christ in God.

In the year 1684, Jacob Denner was called to the ministry in Altona, and for 62 years he labored with great success. Some of his sermons were published and are still widely read. Together with him in the same place labored Gerrit Roosen a man whose influence for good was felt far and wide. He travelled much for the encouragement of the faithful in other countries. He died at the advanced age of 99 years and 8 months.

In Holland about the same time there lived and worked Galenus Abrahams. He was a Doctor of Medicine, and like others of his profession he was elected to the ministry in Amsterdam both on account of his piety and of his learning, the church feeling the need of an educated ministry. Abrahams did much to meet this necessity by assisting young men in such studies as would prepare them for the work.

In Dortrecht labored from 1624 to 1664 Tielmann van Bracht and about a century later Johannes Decknatel in Amsterdam both of whom rendered eminent service in the denomination not only as eloquent preachers but also as writers. The former is the author of the Book of Martyrs and the latter wrote among his other works a catechism which was extensively used. Decknatel's sermons and other works were much read by the brethren in Switzerland as well as in his own country.

The Rev. Dirck Keyser.

REV. DIRCK KEYSER, the second pastor of the Mennonite meeting at Germantown, was born in Amsterdam, in 1635. He was the oldest son of Dirck Govertsz Keyser, and Cornelia, the daughter of Tobias Govertsz van den Wyngaert, one of the most distinguished of Mennonites in Holland, the author of a number of theological works and one of the four representatives of the churches of Amsterdam, at Dort in 1632. The Pastor Keyser was a manufacturer and dealer in silk and silk-wares in Amsterdam ; but gave up his business and home in 1688 and came with his family to Germantown, devoted himself to the ministry in the old log meeting house until his death, in 1714. He was interested in the cause of education and was one of the earliest contributors to the Pastorious school in Germantown, the first classical school in the province. Pastor Keyser was fond of the simple work of the fields, a man of great earnestness and simplicity of manner, though grave in aspect, and living the religious life, to promote which among men, he had left the home of his ancestors, and the attractions and higher surroundings of the Dutch merchant's mansion. The influence of his marriage and the work of the founder of our state in Amsterdam may have been determining reasons for this great and voluntary change in his conditions here and there.

The following anecdote, preserved by tradition, is still oft related in the families of his descendents. The writer has often heard it repeated by members of the family in private and public :

Pastor Keyser wore a long silk coat, plain but of expensive material. There were some who objected to this ; and a committee from Skippack was sent to remonstrate against his worldliness. He was working in his garden, back of the stone house he had built at his first coming to Germantown, and which stands on the main street of Germantown to this hour. Seeing the committee coming toward him, he stopped his work, and taking up the long tail of his coat, he wiped with it the perspiration from his forehead, for it was a hot day among the weeds of the garden, and welcomed them. Seeing this, they were perplexed, and abashed, and after a considera tion of other matters, returned home and reported to the Skippack congregation that pastor Keyser, who thought no more of his silk coat than to use its tail for a towel was not affected as much as themselves by the vanities of the world.

Church Hymnals.

CONGREGATIONAL singing always has been and is to the present time characteristic of Mennonite church worship. Even during the stormy times of bitter persecution the early Baptist congregations made prominent use of singing in their worship. Many of the hymns composed by them under those trying circumstances and used for their edification and the strengthening of their faith, were afterwards collected and published under the title,—*Der Ausbund.*

The congregations in Holland early had their own hymn-books containing many hymns from Mennonite authors. Some of these books were long used in the churches in other parts of Europe, congregations frequently singing the Dutch hymns while the rest of the service was in their native German. As late as 1802 a hymn-book was published in Amsterdam with the title,—"Christelijke Gezangen voor de openbare Gottesdienstoeffeningen ten Dienste der Mennoniten Gemeente te Hamburg en Altona."

In the year 1780 under the direction of Hans von Steen, then elder in the congregation in Danzig, a collection of hymns was compiled and published bearing the peculiar title,—"Geistreiches Gesangbuch zur œffentlichen und besonderen Erbauung der Mennonitischen Gemeinde in und vor der Stadt Danzig." The preface speaks of it as the first German hymn-book of the Mennonites in that country. It contained many of the hymns which have become the common possession of the German people and which are found in all evangelical Protestant hymn books. Quite a number of the hymns also were of Mennonite authorship and some were translated from the older Dutch collections. In a later edition, Hans Momber, Minister of the Danzig congregation and Elder Jacob de Veer were among the contributors.

A new hymnal was published by the Danzig congregation in 1854 under the more general title, "Gesangbuch zur kirchlichen und hæuslichen Erbauung in Mennoniten Gemeinden." This book is still in use in Europe and in one or more of the immigrated congregations in America.

The Prussian country congregations had an old German hymnal of their own published in the latter part of the last century, and in 1869 gave out a new book entitled, "Gesangbuch fuer Mennoniten Gemeinden in Kirche und Haus." Some years ago a second edition of this collection was printed. It is used in the country congregations of Prussia and also in Berlin. Besides this, these congregations have several smaller collections of hymns for special occasions.

In the Palatinate a hymnal was published in 1832 entitled,—"Christliches Gesangbuch zunæchst fuer den Gebrauch der evangelischen Mennoniten Gemeinden in der Pfalz;" and in Wiesbaden another one appeared in 1843. That other congregations had hymn books of their own is certain.

The above is an extract from a paper by Rev. H. G. Manhardt. To this we may add that the Mennonite immigrants in this country early began the publication of books for their own use, among them collections of hymns. Prominent among these is the book entitled, "Die Geistliche Harfe," which appeared in the fifth edition in 1848. At the 6th tri ennial meeting of the General Conference of the Mennonites of America, a committee was appointed and entrusted with the work of compiling and publishing a new hymnal. This work appeared in 1873 and the second, revised, edition in 1885. It is entitled, "Gesangbuch zum gottesdienstlichen und hæuslichen Gebrauch in Mennoniten Gemeinden," and became the book in general use among the congregations of this conference. When the second edition was exhausted the Conference in 1890 superseded it with a hymnal containing the words and music. Both as to words and as to music this is an excellent combination of the choicest of the old standard hymns and choral tunes with a number of well selected spiritual songs from more recent writers. This book is already running through its third edition, and is published by The Mennonite Book Concern, Berne, Indiana.

The publishing house at Elkhart, Indiana, also contemplates the publication of a similar work.

We close this partial review of Mennonite hymn books with the closing words of the above quoted article: "Let us give due regard to singing in our congregations. In it there is wonderful power. Thanks be to those who have blessed us with the gift of such hymns in which the heart seeking after God finds expression for its quiet thoughts and feelings, so that out of a full heart one can join in the uplifting strains of song, and find in them a beautiful and indispensable part of the religions services."

The Mennonite General Conference of America.

"TALL oaks from little acorns grow." The truth of this adage is verified in the history of the Mennonite General Conference of America. This conference, which embraces upward of sixty different churches and 150 ministers, had a very small beginning 34 years ago, at West Point, Lee county, Iowa. Here the first meeting was held on May 28th and 29th, 1860. At this meeting, at which only a few churches were represented, the plan for a General Mennonite Conference was laid, which plan was consummated at a meeting held a year later at Wadsworth, Ohio.

The object in organizing the General Conference was to institute more united efforts in spreading the Gospel of Jesus Christ among those who are yet living in darkness. Hence the Conference from its very beginning had an eye on mission work among the heathen. After looking around for a suitable mission field, the "heathen at home," the North American Indians, were selected as the subjects of its missionary efforts. Mission and school work was begun among the Cheyenne and Arapahoe Indians in Indian Territory. For this work the churches connected with the General Conference have brought great offerings, aggregating to upwards of $100,000. In connection with this the conference has during the past year started a mission among the Moqui Indians of Arizona.

Besides the heathen mission work the General Conference is actively engaged in Home Mission and Publication work.

The last session of the Conference, held in October 1893, at Bluffton, Ohio, was the most largely attended, as well as the most interesting meeting yet held. The spirit of love and unity permeated the proceedings from beginning to end, and all seemed loath to part, after having been together for over a week and having enjoyed a season of spiritnal refreshing and blessedness.

The next meeting of the General Conference is to be held in the Alexanderwohl church, Kansas, in the fall of 1896.

May the Lord, who has thus far signally blessed its work, continue His blessing and let His favor rest upon the labors of the Mennonite General Conference of America. May the plant continue to grow and may it be a means to bring about a still more general unity among the Mennonite Churches of our Land.

OFFICERS AND COMMITTEES OF CONFERENCES.

Mennonite General Conference.

Officers:

Pres., A. B Shelly, Milford Square, Pa.
Sec., Christian Schowalter, Donnellson, Iowa.
Treas., David Goerz, Newton, Kansas.

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Pres., A. B. Shelly, Milford Square, Pa.
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Treas., Andrew Wiebe, Beatrice, Nebraska.

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Sec., Henry Banman, Lehigh, Kansas.
John Penner, II., Beatrice, Nebraska.

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Sec., Jacob Toews, Newton, Kansas.
Jacob Buller, Newton, Kansas.

Educational Committee:

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Sec., C. H. Wedel, Newton, Kansas.
John Penner, Beatrice, Nebraska.

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Sec., J. J. Balzer, Mountain Lake, Minnesota.

Programme Committee:

Gerhard Fast, Mountain Lake, Minnesota.
Christian Mueller, Childstown, South Dakota.
J. B. Baer, Bluffton, Ohio.

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Vice Pres., J. J. Balzer, Mountain Lake, Minn.
Ger. Sec, B. A. Lehman, Newton, Kansas.
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Programme Committee:

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Programme Committie:

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A. S. Shelly, Bally, Pa.
H. G. Allebach, Green Lane, Pa.

Central Sunday School Convention.

Officers:

Pres., P. D. Amstutz, Pandora, Ohio.
Sec. H. J. Krehbiel, Trenton, Ohio.
Treas., D. Baer, Summerfield, Illinois.

Programme Committee:

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P. B. Hilty, Pandora, Ohio.
S. F. Sprunger, Berne, Indiana.

Statistician: Daniel Kirchhofer, Dalton, O.

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Vice Pres., David Goerz, Newton, Kansas.
Sec. H. D. Penner, Newton, Kansas.
Asst. Sec., G. N. Harms, Elbing, Kansas.
Treas., Peter Balzer, Moundridge Kansas.
Statistscian, G. N. Harms, Elbing, Kansas.

Indian Mission Stations.

Darlington, Okla. Ter.
A. S. Voth, Superintendent and Missionary.
Cantonment, Okla. Ter.
H. L. Weiss, Superintendent.
H. J. Kliewer and Harvey Whiteshield, Teachers.
R. Petter, Missionary.
Red Hills (Geary) *Okla. Ter.*
J. S. Krehbiel, Missionary.
Washita (Shelly) *Okla. Ter.*
J. J. Kliewer, Missionary.
Arapahoe City, Okla. Ter.
M. M. Horsch, Missionary.
Oraibe, Arizona, Ter. H. R. Voth, Missionary.

A Course of Preparatory Studies.

IN order to stimulate private study, with a view to greater efficiency in Gospel work, among the workers in the churches, and especially also to assist those young persons who by private study would prepare themselves for work in the church, the Eastern District Conference at its session held in Souderton, May, 1894, adopted the following:

Course of Study.

First Year.

Systematic study of the Bible including the number, names, arrangements and contents of the different books.
Bible History—Smith's Scripture History.
History of the Bible—Barrow's Companion.
Evidences of Christianity and Divine Revelation—McIlvain's Evidences.
Exegesis.
Composition and Rhetoric.

Second Year.

Exegesis, continued.
Biblical and Systematic Theology—Strong to
to page 357.
Doctrine of the Mennonite Church—Menno Simon's works, and catechism with proof texts.
Homiletics—Broadus.
Church History—Fisher's.
General History—(Ancient and Mediæval.) Anderson or Thalheimer.

Third Year.

Exegis, continued.
Bible and Systematic Theology—Strong and Menno Simon, completed.
General History.—(Modern) Anderson or Thalheimer.
Natural Theology—Paley's.
Pastoral Theology—Van Oosterzee.
Psychology—James or Hoeffdings.

Conference further elected a committee and charged the same with the work of encouraging and directing young persons in pursuing such a course of study. This committee met in Philadelphia on May 25, 1894, and adopted the following rules:

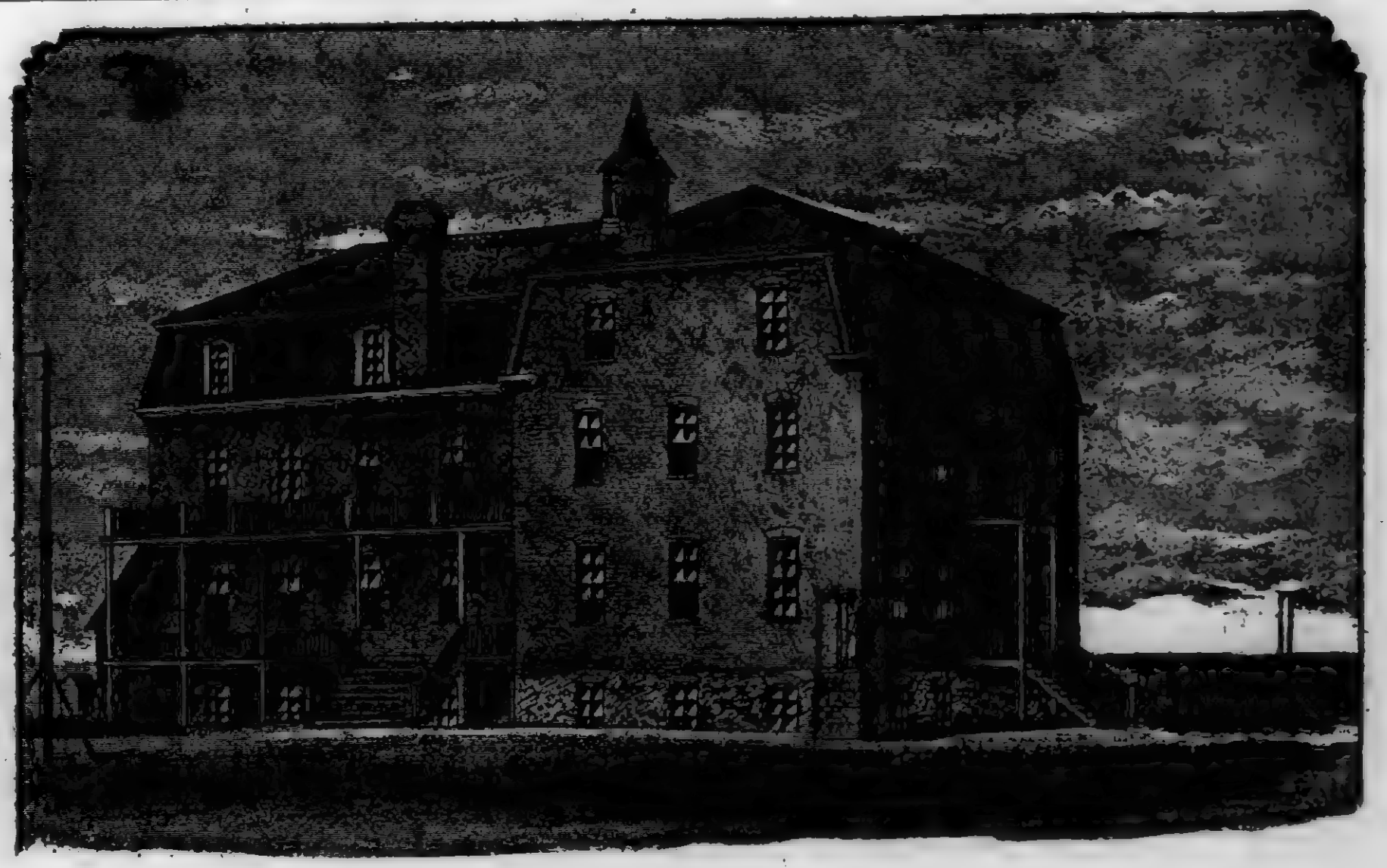
1. Persons desiring to pursue the course of study as directed by Conference under the direction of the committee, with the object of preparing themselves for work in the Church, are requested to accompany their application (which must be in writing) to the committee, with a certificate of standing in their congregation, bearing the signature of their pastor.

2. The committee desires to encourage young persons to take up this course of study, yet would not in any way discourage any one who can take a course of training in a regular school from doing so.

3. The annual meeting of the Board shall be held in the early part of the month of July, the date and place to be fixed by the officers. The annual examination shall be held in connection with this meeting.

Committee:

Pres. A. S. Shelly, Bally, Pa.
Sec. N. B. Grubb, 2118 Marshall St., Phila, Pa.
A. B. Shelly, Milford Square, Pa.
C. H. Moyer, 1908 N. 7th St., Phila., Pa.
J. O. Schimmell, Passer, Pa.



MENNONITE MISSION BUILDING AT CANTONMENT, O. T., DESTROYED BY FIRE FEB. 1, 1893.

Mennonite Mission School at Cantonment, Oklahoma Territory.

CANTONMENT, where one of the Mennonite mission schools is located, is about 55 miles to the northwest from the Cheyenne and Arapahoe agency at Darlington. Cantonment was formerly a military post, where the Government had erected a number of barracks, a commissary, a store, a post-office and a telegraph station. In 1882 the military was removed from this place and the barracks, which had served as dwellings for the soldiers, became unoccupied. As the Government then had no longer any use for them, an offer was made to the Mennonite Mission Board to use these barracks for missionary and school purposes, for the benefit of the Cheyenne and Arapahoe Indians. The Mission Board, who in the name of the Mennonite General Conference had for some time been carrying on mission and school work at Darlington, accepted this offer and during the following year (1883) established a second mission station for these Indians at Cantonment. There were at the time about 200 Indians of both tribes living in the vicinity of Cantonment. The object in establishing this second station was to preach the Gospel to these Indians, to teach their children at school, if possible to induce the Indians to adopt a more settled mode of life, and to assist them in building houses and cultivate farms around Cantonment.

A school was established in the fall of 1883. One of the barracks was prepared and used as a school room, in which also a Sunday-school, prayer-meetings, and church services were regularly held. Another of the barracks served as a kitchen and dining room; others were used as dormitories for the children, while others were occupied as dwellings by the different employes. Some of those not needed by the mission served as dwellings for a number of Indian families.

In this way the work was continued for a number of years. Finally, however, the buildings, which in their erection were intended only for temporary use and which consequently lacked in substantialness, began to decay and it became apparently dangerous longer to occupy them for the uses specified. After due deliberation it was therefore resolved to erect new buildings for our mission at Cantonment. A site about half a mile to the west from the old buildings, on a nicely elevated piece of ground, was selected. Here a stately brick building,

three stories high, with kitchen, dining-room and cellar in the basement, was erected at a cost of from $6000 to $7000. The money needed for the erection of this building, together with the necessary stable, wash-house, etc., flowed freely, so that after the buildings were finished all the bills could readily be paid.

In August, 1890, the mission school was removed to the new building, which served its purpose admirably well. All were pleased with the changes made, and hopes for blessed results were entertained on all sides. The school was divided into two departments under the instruction of two able and devoted teachers. The larger of the school rooms was also used for religious meetings of different kinds. Every thing went on nicely, the teachers and employes, as well as the pupils, all showing a laudable degree of zeal and earnestness in the work, the children manifesting a delight in attending school and most of them making good progress in their various secular studies as well as in grasping the truths of the Word of God.

But on the morning of February 1, 1893, a destructive fire destroyed the nice and spacious mission house, and thereby put a sudden stop to our school work at Cantonment. The school was well filled with children at the time. All seemed delighted with their beneficent home and were diligently pursuing their school work, when on a sudden they were deprived of this their home and were obliged, on a cold, stormy morning, to return to their parents and friends in the camps, where they were destitute of their accustomed warm stoves, their comfortable beds, their well prepared meals, and above all, the kind treatment and the beneficent instruction received while at school. It was a sad sight to see the nice and comfortable mission house thus suddenly destroyed, the good work thus suddenly stopped, and the dear children thus abruptly sent away from their beneficent influences. It was a solemn thought which moved many to tears, to imagine that this sudden change would possibly be of sad consequences both for the temporal and eternal welfare of some of these dear Indian children, inasmuch as some of them would most probably never return to school again.

The Mission Board, after having been apprised of the sad event, at once opened a correspondence as to what should be done. Some thought at first that school work should be abandoned. The Board however soon convinced itself, that the time for this had not yet come. It was consequently decided that a new house should be erected on the walls of the basement yet standing. A building committee was chosen which was to make the necessary preparations and have the building erected as soon as possible.

PRESENT MISSION BUILDING AT CANTONMENT, O. T.

This committee went to work in earnest, and had the necessary material purchased and brought to the place. They appointed Rev. J. S. Krehbiel to superintendent the building and make all the necessary arrangements so as to have the building finished in time to reopen the school in the fall of 1893. In this they succeeded in so far that on November 4th the school could be opened again. How the Indians greeted this event is shown by the willingness with which they brought their children to school. Although the new house was intended for 40 pupils only, upwards of 70 children asked for admission. The Mission Board, being instructed by the General Conference, consequently decided to build an additional dormitory for boys. This being done, the school now affords room for 80 pupils.

The new house, of which we herewith present a cut, is built of frame, two story high. The entire cost of building it, together with the additional dormitory, amounts to $4948.43. Besides this about $500 were expended for inside arrangements and the purchase of furniture etc. to replace that destroyed by the fire.

The school at present stands under the careful supervision of Mr. H. L. Weiss. Messrs. H. J. Kliewer and Harvey Whiteshield, the latter an educated Cheyenne, are the efficient teachers. Miss Barbara Lugenbill serves as matron, and is assisted in her work by the Misses Baehr and Harms. Besides these, several Indian girls are employed in the kitchen. The children, especially the larger ones, are required to do some manual labor between school hours, and are thus receiving industrial training in connection with the intellectual and spiritual training received.

The Mennonite Orphan and Children Aid Society at Halstead, Kansas.

THIS Society was incorporated under the laws of the state of Kansas in October, 1893. *The object* of the society is to care for destitute orphans and children, either in its *Orphan Home at Halstead, Kansas*, or to find homes for them in Christian families.

Thousands of poor and helpless children in our large cities are annually thrown out into the cold and selfish world without parents, home, or friend; and many of them are thus educated and brought up for crimes of all discription. This society endeavors to reach out a helping and rescuing hand to these thousands, and appeals to Christian friends for sympathy and assistance in this good work It is no more and no less than the Savior of mankind asks, who came to shed light and sympathy and love into the hearts of those that follow him in his footsteps. Such institutions are milestones along the line of Christian progress; and we may, in a special sense, view the establishment of this institution as *a Milestone in the history of the Mennonite Church.*

The snpport to carry out the object of this society is expected to come from donations, gifts and bequests made by Christian friends, and it is earnestly hoped that many hearts will go out in love and many hands be opened toward sustaining this good work.

Already upwards of twenty children are under the fostering care of the society, some of whom are in the Orphan Home established in the home of Rev. Chr. Krehbiel at Halstead, Kansas, and the rest in Christian families where they are educated and brought up in a Christian manner. More children are waiting to be received by the society into its care as soon as the necessary contributions are made to its treasury.

The Society now *co-operates with the Leisy Orphan Aid Society* in this good work *Membership* of this society is obtained by paying into its treasury $5 annually or a *lifemembership* by the payment of $100.

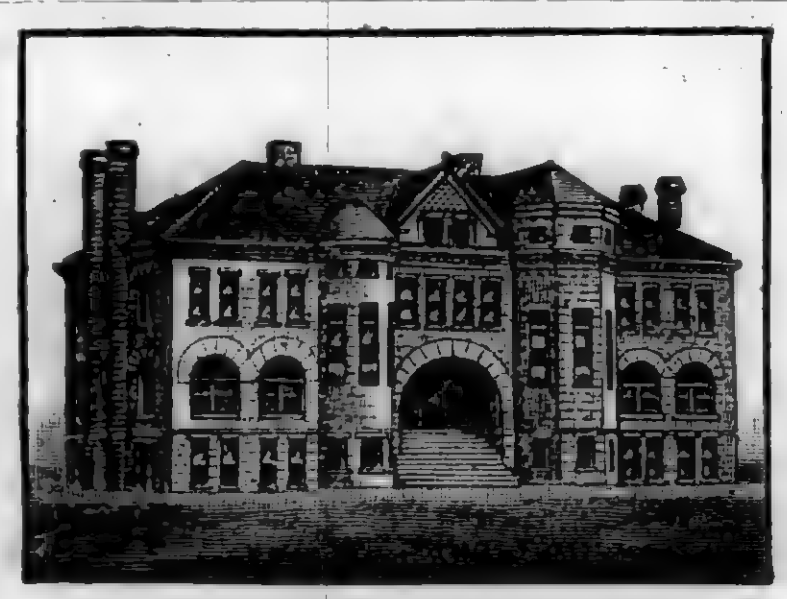
The *board of directors* are fifteen (15) and are elected from the members of the society at its annual meeting, which takes place on the first Tuesday in April at Halstead, Kansas.

The *present officers* are: President, Rev. Chr. Krehbiel; Vice Pres., J. E. Schmitt; Sec., Dr. S. S. Haury; Asst. Sec., J. W Krehbiel, and Treasurer, D. T. Eymann.

Those desiring to make donations should address one of the *finance committee*, Jacob Rupp, Rev. V. Krehbiel, or Daniel Ruth, all of Moundridge, Kansas.

Those wishing to bring needy children into the care of the society can write to Rev. Chr. Krehbiel, Halstead, Kan., Rev. David Goerz, Newton, Kan., or Daniel Langenwalter, Halstead, Kan., *Children's committee.*

Rev. Chr. Krehbiel is superintendent of the Orphan Home and will gladly give any desired information concerning the institution. H.



Bethel College.

IN 1873 a large number of Mennonites came to Kansas from Europe and from other states of the Union. They soon realized the necessity of a school in which both English and German are taught, and in which instruction is given in the truths of the Holy Scriptures. The school became a reality in the Mennonite Seminary which was established in 1882 by the Kansas Conference of Mennonites. In course of time, however, it was found desirable to raise an endowment fund, to increase the facilities of the school, and to permanently locate the same. Therefore, in 1887, the Kansas Conference met in special session to consider an offer made by the city of Newton, promising financial aid, if the school be built there. The Conference did not accept the offer, but favored the plan of organizing an association having for its aim the establishment and maintenance of a Mennonite school at Newton, Kansas. An association was formed and incorporated with the object of raising an endowment fund, of erecting the necessary buildings, and of providing for the requirements of the school. After many delays the school was opened to students, September 20, 1893.

The aim of the school is to prepare teachers for our district schools. our parochial schools, and our Sunday schools, and to prepare labor ers for our missions whether at home or abroad. Those who wish to fit themselves for the duties of life generally, find here a good opportunity.

The school is divided into three departments: I. The Preparatory. II. The Academic. III. The Collegiate. Of these the first two have been opened, and the Collegiate department will be opened as soon as circumstances will permit.

The Academic department offers four courses:

1. The German English Teachers' Course aims to prepare students to teach in our German parochial schools as well as in the district schools.

2. The German-English Academic course prepares students to enter college. It offers special advantages to those who wish to devote more time to the study of German branches than is ordinarily given to them in English schools.

3. The English Academic course is the same as the German-English Academic with the exclusion of all the German studies except the language.

4. The Bible course includes all religious studies and such others as best suit the aim of the student. It can be completed in two years.

A department of Music has also been established. Instruction is given on the piano, the organ, and in singing. Vocal music is free of charge to all regular students of the school.

The charges to students are as follows: Tuition for the Preparatory $7.00 a year, and the Academic department $8.00. Lodging costs from $3.00 to $5.00 per term of 12 weeks, and board can be obtained at the boarding hall at $1.75 per week.

Further information about the school, and catalogues, German or English, may be obtained from

REV. C. H. WEDEL,
Newton, Kansas.

A hundred years ago the Mennonites in Holland established a fund for the aid of widows and orphans of ministers, which fund has been constantly maintained and applied to the object named up to the present time. Last year the 100th anniversary was celebrated in the unique way of giving each widow of this class a special gift of 100 florins. The Mennonites of Germany have laid the foundation for a similar fund, a report of last July stating that already the sum of 200 marks was in hand for this purpose. The Eastern District Conference in Pennsylvania has taken the initial step for something in this direction by appointing a committee charged with devising a plan for the establishment of a fund for the aid of aged ministers. Of a more general character is the fund for the aid of the needy astablished among the Mennonites in the Palatinate, and the Home Mission committee of the General Conference of America has likewise started a special fund out of which to give aid to those in distress. It has always been a characteristic of the Mennonites to provide charitably for those in need.

History of the Mennonite Mission Work in Sumatra and Java.

IN an interesting sketch written for the *Nederlandsch Zendingstydschrift* for 1892, N. D. Schuurmans, for many years missionary in Java, describes the rise and progress of the Taufgesinnte (Mennonite) Mission Society and its work in the East India Islands, as follows:

"For a long time before the establishing of a separate Mission Society among the Mennonites in the Netherlands, there existed in this country a branch of the Baptist Mission Society of London, which was in part sustained by the Mennonites here. When this auxiliary or branch society after years of prosperous existence began to decline and finally dissolution seemed inevitable, a unanimous desire was felt by the directors of the society, Prof. S. Mueller, Prof. W. Cnoop-Koopmans, J. Slagregen, and A. de Haan, all of Amsterdam, that the interest of the Netherland Mennonites in Mission work might be turned into a different channel, and the slumbering love for this holy work be aroused anew by the forming of an independent Mennonite mission society for the advancement of the spread of the Gospel in the Netherland provinces across the sea. The Baptist Society was informed of this intention and the officers not only took no offense, but rather were moved to express their great delight over the intention of the Mennonites to form such a society.

"The new society soon rejoiced in the active participation of many congregations in this country as well as of sister congregations in Germany and Russia. * * * At first the aim of the society was not so much to send out only regular missionaries or missionary teachers, but also Christian workmen of various trades, who while earning a part or all of their living might at the same time be active in assisting in the spread of the Gospel.

"In looking for a field of labor their attention was directed to the Island Bali and it seemed favorable, but occurrences on the island frustrated the hopes of working there. Meanwhile P. Jantz, a teacher at Delft offered himself to the society as missionary. His offer was gladly accepted and his appointment decided upon. After some preparatory studies he was married to Miss J. W. Schmilan and was then ordained and sent to East India, May 1851, as the first missionary of the society.

"Having arrived at Batavia, and obtained from the provincial government there permission to work as missionary, he settled in September, 1852, in Middle Java in the district Sumbring (Tjumbring) on land belonging to Mr. Sukias, an Armenian Christian, near the city Japara. Here he labored, at first principally in teaching, but also in evangelizing the colonists of Sumbring, and on April 16, 1854, he had the satisfaction of baptizing the first five members of the Christian church of Japara and vicinity. A native Christian, named Jem Sapir, who had been converted under missionary Jellesma, assisted him in his work. In 1854 he moved into the city Japara and here he continued to labor faithfully for his small by gradually increasing congregation till the year 1882.

"In that year, Jantz's son who since 1878 had been his father's co-laborer, superintending the mission school, founded the colony Mergaredja some distance west of Japara, and the following year he himself removed to the new colony taking his school with him and followed by many members of the congregation. His father had long deemed this step necessary. The latter is now employed by the British and Foreign Bible Society to translate the Bible into the Java language.

"During the years from 1883 to 1891 the number of native Christians under the care of P. A. Janz increased from 157 to 393, and the school grew from 65 children in two departments to 129 in four departments.

"The two other mission stations are on the island of Sumatra. They are Pakanten and Muara Sipongi, and lie in the districts of Pakanten and Ulu on the west coast. Thirty years ago the people in these districts were all heathen; but gradually Islam penetrated the island and when on January 26, 1871, Missionary H Dirks came to Pakanten, many had already embraced Mohammedanism and were therefore not so desirous to have a Christian miss onary as in 1855–56 when Pastor Bueddingh had visited these parts and the inhabitants had with great desire longed for a Christian teacher. Mohammedanism continues to spread in the Island and presents a great hindrance to the advance of Christianity.

"Dirks took up his abode in the village Huta Dolok. Here he built a house and at once set himself to the study of the language, habits, and religion of the people, and began to teach the children. During his stay there from 1871

to 1880 he enjoyed the favor of the European government and the native chiefs of the interior also made no opposition to his work. He built a church and two places to be used for schools by Christian teachers. After eight years of labor his congregation numbered 114 souls, of which 63 were adults and regular communicants.

"At Siamang-Banjak, a near-by village he built a small church in which a native teacher filled the position of leader. Opportunity was also offered here to the young to receive primary instruction. This station was thus a branch of the Pakanten mission.

"In the beginning of 1880 Dirks's health necessitated his return to his home in South Russia, where he is now elder in the Gnadenberg congregation and representative of the Mission Society.

"The following is a list of the missionary workers thus far sent out by the society:

1. P. Janz (Java) sent 1851; labored in Japara till 1881; since then engaged on the translation of the Bible.

2. H. C. Klinkert (Java) sent in 1856; labored in Japara, Samarang, and Tjiandjur; in 1863 entered the employ of the Netherland Bible Society and is now lecturer on Malay in the Leyden University.

3. Th. Doyer (Java) sent 1857; labored in Samarang, Tembelang, and Batavia; died on the way home, 1863, near St. Helena.

4. N. D. Schuurmans (Java) sent 1863; labored in Japara principally as teacher; returned in 1878 on account of sickness; now mission teacher in Haarlem.

5. H. Dirks (Sumatra) sent 1869; labored in Pakanten; returned 1880 on account of ill health.

6. P. A. Janz (Java) since 1878 laboring in Japan and Mergaredja.

7. T. E. Irle (Sumatra) sent 1880; labored in Pakanten; in 1888 entered the service of the Rheinische Missionsgesellschaft.

8. G. Nikkel (Sumatra) sent 1888; laboring in Pakanten.

9. Joh. Fast (Java) sent 1888; laboring in Mergaredja.

10. Nik Wiebe (Sumatra) laboring first in Pakanten but soon after and still in Muara-Sipongi."

From later reports published in the *Mennonitische Blætter* we can add the following:

Another missionary was added to the working force in this mission field in the person of Joh. Huebert who was sent out in February, 1893. Before departing he was married to Miss Bleckman of Barmen, who followed him to their field of labor about a year later. They are located at Mergaredja. Here he is preaching the Gospel in the Java tongue which languaga he has acquired with great rapidity.

In September 1893, Missionary P. A. Jantz, while visiting the station Kedung-Pendjalin baptized 12 converts.

In Muara Sipongi, Missionary Wiebe has leased a large tract of land from the government and contemplates the forming of a colony similar to the one at Mergaredja by P. A. Jantz.

The conference held by the brethren in Russia in October, 1893, decided on motion of H. Dirks to accept the missionary candidate Joh. Klassen of Ladekopp and assume the expenses of his preparatory studies in Chrischona. There is thus another worker for the Society in prospect.

Young People's Societies.

SIDE by side with the Sunday-school stands the Young People's Society as an effective part of the machinery of the church. In it the members unite for mutual helpfulness in their Christian life and for systematic work in the church. In one aspect of the effects produced, these societies may be looked upon as the training schools to which the church may look for its needed supply of consecrated laborers. But somehow there seems to be no such a thing as graduating from this school. Going out from the society into the active work of the church, the worker still maintains his connection with the society for his own continued inspiration and for the benefit of the younger members, so that gradually the term *Young* in the name comes to refer more to the spirit than to the years of the members and the societies might properly be called the Active Workers' Societies. This is the idea expressed in the term Christian Endeavor which is the distictive name of the most wonderful movement in this line in the history of the Christian church. It is this principle of personal and united consecration to the service of Christ that alone can make a society of any lasting value, and whether in the form of a society or otherwise, the working out of this principle is essential to the life of the church. The Young People's Societies therefore supply that which is an absolute necessity in the church.

In view of these truths it is gratifying to note the existence of a number of Young People's Societies in our Mennonite congregations and that the number is on the increase. At the International Christian Endeavor convention at Cleveland in July, 1894, seven Mennonite societies were represented as follows: Summerfield, Ill.; First Mennonite, Philadelphia, Pa.; Trenton, Ohio; Wadsworth, Ohio; Mt Zion, Sterling, Ohio; Moundridge, Kan.; and St. Louis, Mo. Besides these the writer of this article knows of others: Soudertown, Pa; Hereford, at Bally, Pa.; Upper Milford, at Zionsville, Pa.; Schwenksville, Pa.; Berne, Ind.; Fulda, Minn. and North Danvers, Ill. From the last two we have however not heard recently. Then there are societies not yet affiliated with the C. E. movement, in West Swamp, Pa., Deep Run, Pa., Halstead, Kan., and undoubtedly quite a number more. Thus the work for the Master is progressing and let us hope another year may see the number of these societies greatly multiplied within our borders.

A Testimony to Mennonite Honesty and Thrift.

ABOUT the year 1875, the Canadian government, in order to induce some of the poorer German Mennonites of South Russia to settle in Manitoba, offered them a loan on the condition that neither capital nor interest should be paid back until those who received it should have made a good start in the new country. $96,400 was thus distributed, a number of Mennonites in Ontario giving security for the same. During the year 1892 the last of this loan was paid back principal and interest together amounting to $130.386.58. In making his report of this transaction, the Minister of the Interior added the following remarks: "In all the history of our country there is not to be found a case in which a company or an individual has more faithfnlly met his obligations to the government than has been the case here. And on the principle, Honor to whom honor is due, the acknowledgment of the fact cannot be spread enough to the praise of the Mennonites in Manitoba as well as of the Waterloo Association (the Mennonites who gave security for the money). The distribution of the loan, the collection of the payments on the same, and the returning of the money to the government was intrusted to the Secretary of the Waterloo association, J. Y. Schantz, and he deserves all honor for the upright and business-like manner in which he conducted the whole transaction. It is, moreover, very pleasing to be able to add that, as far as I know, neither the persons who received the loan nor the citizens of Waterloo at any time made any attempt, or ever expressed a desire to have the conditions changed or the time of payment postponed (as is so frequently the case where loans are made by the government), and not a single case is known where one of the settlers or one of the men who had given security made any attempt to withdraw from his obligations."

Origin of the Old Evangelical Church.

THE first Christians from the time of the Apostles did not bind themselves down to any system of teaching, or any symbol, only the plain doctrine and example of Christ and the Apostles. Of theology or theological education they knew very little, and just so little did they consider ceremonial forms essential to salvation. Baptism only followed the teaching of religious belief, and in that whole epoch, to the year A. D. 150, not the least trace of infant baptism can be proven; only adults were baptized upon their own confession of faith, and such baptism was called the seal of faith. For the performance of all these religious exercises no temples nor altars were needed, consequently no churches were needed down to the year A. D. 175. (Dr. Keller.)

An old writer in the Romish Church said, among all sects none were so injurious to the Romish Church as the Waldenses or Taufgesinnten, because they existed at so early a time, even the time of Sylvester or the time of the Apostles. Jacob Mehrning also writes about the above named sects thus: This is by no means a new sect that took its start with Peter Waldus; Papist writers themselves acknowledge that they existed at the time of Pope Sylvester—yea, even at the time of the Apostles.

If any of the churches or denominations of the present day will go back and claim those old sects, as they call them, as their starting point, or foundation, or their principles, are they also willing to accept and adopt those principles or confessions of faith that they preached and practiced, and lived up to and testified to, and sealed with the blood of thousands of them who were persecuted and murdered by the

Roman Catholics in Spain and the Netherlands, and by the Calvinists in Switzerland, viz. :

1st. Against swearing an oath.

2d. Against taking up the sword and waging war.

3d. Against infant baptism as not in accordance with the Scripture.

From Cassel's History of the Mennonites.

This and That.

On the 6th of November, 1892, the 460th anniversary of the birth of Menno Simon was celebrated in many of the Mennonite churches both in Europe and America.

The latest statistics in different countries give the number of Mennonites as follows: North America, 112,000, Holland 52,000, Russia 45,000, Germany 22,000, Switzerland 1500, and France about 1000. In these numbers only regular communicant members are counted.

In Chortiza, South Russia, the first settlement of German Mennonite immigrants was made in 1789, and this settlement which has grown to large dimensions together with a large number of colonies formed from this central hive, constitutes perhaps the largest Mennonite congregation in the world.

The Mennonite Conference for the Eastern District of Pennsylvania was organized October 24th, 1847. It meets semi annually, on first Tuesday in May and Octol er, and is composed of the ministers, deacons and delegates representing congregations in Bucks, Montgomery, Lehigh, Berks, Lancaster and Philadelphia Counties.

In December, 1867, the Mennonites in Weierhof am Donnersberg, Germany, at the instigation of their ministers, Mich. Lœwenberg, formed an association for the purpose of founding an institution for higher education and training. The institution was started and, though it has passed through very trying times, is to day again in a flourishing condition. On December 2, 1892, the twenty-fifth anniversary was celebrated by a festival in which many well known men of our and other denominations participated. At that time the school had 75 students. The faculty consisted of 10 teachers including two instructors in theological branches. From this school have passed out a number of men who have become a power in the church.

On October 10, 1888, the 200th anniversary of the arrival of Dirk Keyser in this country, a re-union of his then living descendants was held in the Germantown church. The ground on which the church stands was originally owned by him and his remains lie buried there. The family includes a number of eminent persons who were present at the reunion and took part in the exercises, among them, Hon. Horatio Gates Jones, Saml. W. Pennepacker, LL. D., and Prof. Oswald Seidensticker the last named of whom has since passed to his reward.

Dr. Nippolds in his "American Church History" devotes a very interesting chapter to "The various branches of Baptists since the separation of church and state." Under Baptists he includes all who teach and practice baptism on confession of faith as distinguished from those who baptize infants, and he calls attention to the rapid increase in the numbers of those holding to this doctrine which in earlier centuries was so bitterly opposed even to cruel persecution. "It seems indeed," he says, "that the degree of the former persecution and the degree of the later spreading of the idea are proportionate the one to the other. We have seen how the Episcopal church, right in the most unfavorable time, gathered the greatest strength for the future. We have seen, also, the small and scattered groups of Presbyterians and Congregationalists grow until they number over two millions of actual communicants. But all these denominations have been largely outstripped by the Baptists. According to the statistics of 1889–90 they number in the United States as follows: Baptists, 3,070,047; Anti-Mission Baptists, 46,000; Free Will Baptists, 114,774; Seventh Day Baptists, 9000; Six Principle Baptists, 1450; Separate Baptists, 5827; Church of God, 28,683; Christian Church, 850,000; Mennonites, 93,000; Dunkards, 100,000. If to these be added several smaller fractions, which are traceable to the same root, the grand total will probably exceed four millions communicants. Thus has spread the church thought which for a long time was represented only by the small church of Holland Mennonites, from whom through English fugitives the doctrine was brought to England giving rise first to the Brownists, afterwards to the Baptists. The only similar mighty resurrection is to be found in Armenianism, trodden under foot even after the Synod of Dortrecht, but then rising again in the giant growth of Methodism.

Ministers Of The Mennonite Church
IN THIS COUNTRY.

A.

Ackerman J., Gridley, Ill.
Aeby Jacob, Ransom, Kan.
Aeschleman P. R., Colfax, Washington.
Albrecht John, Flanagan, Ill.
Allebach Christian, Kulpsville, Pa.
Allebach John, Sellersville, Pa.
Allebach Harvey G., Green Lane, Pa.
Amstutz D. C., Marshallville, Ohio.
Augsburger Noah, Hopedale, Ill.
Augsburger C., Linn Grove, Ill.
Augsburger D. D., Aurora, Neb.
Augsburger John, Overpeck, Ohio.
Augsburger Joseph, Overpeck, Ohio.
Auker William, Millerstown, Pa.

B.

Baer J. B., Bluffton, Ohio.
Baer Henry, Hagerstown, Md.
Baer Adam, Hagerstown, Md.
Baechler Christian, Zurich, Ont.
Bachman Joseph, Metamora, Ill.
Baltzer P., Fahrland, Kan.
Baltzer J. J., Mt. Lake, Minn.
Baltzer P., Moundridge, Kan.
Basinger Peter, Calla, Ohio.
Banman H., Lehigh Kan.
Baumgartner S., Halstead, Kan.
Beachey Daniel, Aurora, W. Virginia.
Beachy Manassa, Elklick, Pa.
Beachy C. K., Belleville, Pa.
Beachy Christian, Elklick, Pa.
Beachey David, Allensville, Pa.
Beachy S. W., Menno, Pa.
Beachy John, Menno, Pa.
Beachy Moses, Farmerstown, Ohio.
Beachy Noah, Walnut Creek, Ohio.
Beachy Peter, Baltic, Ohio.
Beachy David, Berlin, Ohio.
Beachy Joel J., Grantsville, Md.
Beachy Daniel, Arthur, Ill.
Bearss Gilbert, Sherkston, Ont.
Becker John, Mt. Lake, Minn.
Becker Peter, Marion Junction S. D.
Becker Benjamin, Parker, S. D.
Bechler S., Fairburry, Ill.
Bechler Joseph, Fisher, Ill.
Beery C. C., Caledonia, Mich.
Beery Henry, Easton, Ohio.
Beery Solomon, Dayton, Va.
Berk Henry, Marion Junction, S. D.
Berk Peter, Steinbach, Manitoba.
Berk Peter, Hochstadt, Manitoba.
Bergen Isaac, Lichtfeld, Manitoba.
Bergen Abraham, Gretna, Manitoba.
Bender D. H., Tub, Pa.
Bender Jacob, Tavistock, Ont.
Bender Jacob M., Tavistock, Ont.
Beidler John, Shelly, Pa.
Beiler David, Ronks, Pa.
Bixler Joseph, Columbiana, Ohio.
Birky J. H., Lund, Kan.
Birky I. C., Lund, Kan.
Birky John, Hopedale, Ill.
Bowers Jacob, Winchester, Va.
Bower Henry, Harleysville, Pa.
Bowman Samuel, Berlin, Ont.
Bowman Tobias, St. Agatha, Ont.
Bowman Moses C., Manheim, Ont.
Bowman Moses, Manheim, Ont.
Boshart Joseph, Baden, Ont.
Borntrager J. J., Hartford, Kan.
Borntrager J. D., Haven, Kan.
Borntrager Manasses J., Shrock, Ind.
Borntrager Joseph, Middlebury, Iowa.
Borntrager J. E., Shipshewana, Ind.
Borntrager Eli E., Shipshewana, Ind.
Blough Levi A., Davidsville, Pa.
Blauch Jonas, Johnstown, Pa.
Blauch H. H., Tub, Pa.
Blosser John, New Stark, Ohio.
Brunk George, Broadway, Va.
Brunk Christian, Winchester, Va.
Brunk Daniel S., Elida, Ohio.
Brenneman N., Pickerington, Ohio.
Brenneman Moses, Elida, Ohio.
Brenneman J. M., Elida, Ohio.
Brenneman Peter J., Kalona, Iowa.
Brenneman C. B., Elida, Ohio.
Brenneman A. H., Orrville, Ohio.
Brenneman Adam B., Lancaster, Pa.
Bricker Henry, Chambersburg, Pa.
Brubaker Tobias, Rawlinsville, Pa.
Brubaker Abraham, Strassburg, Pa.
Brubaker Jacob N., Mt. Joy, Pa.
Brubaker John L., Leonard, Ohio.
Brubaker John K., Roherstown, Pa.
Buckwalter D., Vincent, Pa.
Buckwalter David, Leacock, Pa.
Brundage Daniel, Warkarusa, Ind.
Buercky Joseph, Tiskilwa, Ill.
Burkholder Abraham B., Harrisonburg, Va.
Burkholder Abraham, Newville, Pa.
Burkholder C. R., Newville, Pa.
Burkholder John, East Lewiston, Ohio.
Burkholder Daniel, Warkarusa, Ind.
Buller J., Newton, Kansas.

Bucher John, Rawlinsville, Pa.
Burkhart Isaac, Pandora, Ohio.
Byler Rudolph, New Wilmington, Pa.
Byler Noah, East Brook, Pa.
Byler Joseph, New Castle, Pa.
Byler Joseph H., Belleville, Pa.
Byler Jonas, New Wilmington, Pa.
Byler Christian, Pulaski, Pa.
Byler Jacob, Middlefield, Ohio.
Byler Daniel, Middlefield, Ohio.

C.

Christophel Jacob, South West, Ind.
Christner Peter, Eugene, Oregon.
Clemmer Josiah, Souderton, Pa.
Clemens Isaac, Harleysville, Pa.
Claassen C., Whitewater, Kan.
Coffman John S., Elkhart, Ind.
Coffman Samuel, Rushville, Va.
Coblentz Moses J., Sugar Creek, Ohio.
Coopri.ler Matthias, Groveland, Kan.
Cornelson Abraham, Hochstadt, Man.
Cressman Amos, New Hamburg, Ont.
Cressman Menno, New Hamburg, Ont.
Cripe Amos S., Emma, Ind.
Coyle James, Fairfield Centre, Ind.

D.

Deffenbach Chr., Masontown, Pa.
Detweiler Samuel, Telford, Pa.
Detweiler Henry, Blake, Ont.
Detweiler Joseph, Huntsville, Ohio.
Detweiler Abraham, Brutus, Mich.
Detweiler C., Brutus, Mich.
Diener D. A., Canton, Kan.
Diller Benjamin, Bluffton, Ohio.
Dirksen Henry, Chortitz, Man.
Driver D. F., Versailles, Mo.
Dueck Frantz, Gretna, Man.
Dueck Jacob, Hochstadt, Man.
Durr J. W., Woodside, Pa.

E.

Ebersole Abraham, Clear Spring, Md.
Ebersole Levi, Mayton, Pa.
Ebersole John, Colebrook, Pa.
Ebersole Peter, Bainbridge, Pa.
Ebersole Abraham, Clear Spring, Pa.
Eby Isaac, Buyerstown, Pa.
Egle C. R., Flanagan, Ill.
Egle John, sr., Minier, Ill.
Egle Joseph, Minier, Ill.
Ehst John, Clayton, Pa.
Engle Peter, Washington, Ill.
Enns John, Morris, Manitoba.
Erb Tillman M., Hesston, Kan.
Erb Moses, Berlin, Ontario.
Erb John, Harrisburg, Pa.
Epp Gerhard, Henderson, Neb.
Epp John, Henderson, Neb.
Esh Daniel, Ronks, Pa.
Ewert Cornelius, Loretta, S. Dakota.
Ewert H. H., Gretna, Man.
Ewert W. J., Hillsboro, Kan.
Ewert E. J., Loretta, S. Dakota.

F

Fast Henry, sr., Mountain Lake, Min.
Fast Henry, Jr., Mountain Lake, Min.
Fast Gerhard, Mountain Lake, Min.
Fisher Benjamin, Ronks, Pa.
Forry Theodore B., Tilden, Pa.
Forry Joseph, Tilden, Pa.
Freyenberger Chr., Pettisville, Ohio.
Fretz Allen M., Souderton, Pa.
Friesen Peter J., Henderson, Neb.
Friesen John, Reinland, Man.
Friesen Jacob, Reinland, Man.
Friesen John K., Morris, Man.
Friesen Henry, Chortitz, Man.
Friesen Cornelius, Chortitz, Man.
Friesner Harvey, Bristol, Ind.
Funk John F., Elkhart, Ind.
Funk Jonn, Gretna, Man.
Funk J., Hillsboro, Kan.
Flaming P., Sparta, Kan.
Flickinger J., Purity, Kan.

G.

Gaeddert D., Buhler, Kan.
Garber David, Goshen, Ind.
Garber John, Goshen, Ind.
Galle William, Moundridge, Kan.
Gascho Joseph, Milford, Neb.
Gascho John, Baden, Ont.
Gascho John, Zurich, Ont.
Gayman Samuel, Oakland Mills, Pa.
Geil John, Amberly, Va.
Gehman Solomon, Blair, Ont.
Gehman Abraham, Bowmansville, Pa.
Gehman Joseph, Adamstown, Pa.
Geisbrecht Isaac, Gretna, Man.
Geisbrecht Peter, Gretna, Man.
Geisbrecht William, Hochstadt, Man.
Gellnet H. M., Grantsville, Md.
Gerig Joseph P., Leo, Ind.
Gerig Chr. R., Merrimac, Iowa.
Gerig S., Wayland, Iowa.
Gerber Joseph, Mountain Lake, Minn.
Gingrich C. H., Aurora, Neb.
Gingrich Jacob, Preston, Ont.
Gingrich Isaac, Fontana, Pa.
Gindlesperger Samuel, Davidsville, Pa.
Good Andrew, Harper, Kan.
Good Isaac, River Styx, Ohio.
Good Henry G., Bowmansville, Pa.
Good Henry H., Concord, Pa.
Good Christian, Dale Enterprise, Va.
Goerz David, Newton, Kan.
Goerz Peter, Inman, Kan.
Goerz Heinrich, Lehigh, Kan.
Godshall Henry, Lansdale, Pa.
Godshall Samuel, Bedminster, Pa.
Gottshall Abraham H., Niantic, Pa.
Gottshall William S., Schwenksville, Pa.
Graber Daniel, Noble, Iowa.
Graber Peter, Middle Branch, Ohio.
Graber Joseph, Childstown, S. Dakota.
Graybill Theodore, Richfield, Pa.
Graybill William, McAllisterville, Pa.
Greider J. E., Osborn, Ohio.
Groff Elias, Straudsburg, Pa.

Gross John, Plumstead, Pa.
Gross Samuel, Fountainville, Pa.
Grove Isaac, Coyner's Store, Va.
Grubb N. B., 2113 Marshall St., Phila., Pa.
Gsell David, Clear Spring, Md.
Guengerich Joseph J., Amish, Iowa.
Gunden John V., Amish, Iowa.

H.

Harder Gustav, Brainard, Kan.
Hahn Jacob, Caledonia, Mich.
Hallman Isaac, Listowell, Ont.
Harms G. N., Elbing, Kan.
Harms A. B., Elbing, Kan.
Harms A. H., Elbing, Kan.
Harms William, Schanzenfeld, Man.
Harms Peter, Reinland, Man.
Harms Jacob, Mountain Lake, Minn.
Harnish John, Martickville, Pa.
Hartman Emanuel, Washington, Ill.
Hartzler J. S., Ligonier, Ind.
Hartzler John, Garden City, Mo.
Hartzler J. B., Huntsville, Ohio.
Hartzler Benjamin, Allensville, Pa.
Hartzler Jacob C., Belleville, Pa.
Harshburger Jonathan, Davidsville, Pa.
Harshburger Peter, Berlin, Ohio.
Harshburger Daniel, Mt. Hope, Ohio.
Hamilton B. F., Peabody, Kan.
Heidebrecht P., Sparta, Kan.
Heatwole Joseph, Rushville, Va.
Heatwole Peter, Dale Enterprise Va.
Heatwole Daniel S., Dale Enterprise, Va.
Heatwole Simeon, Rushville, Va.
Heatwole L. J., Dale Enterprise Va.
Heatwole Gabriel D., Rushville, Va.
Heatwole Anthony P., Ladd, Va.
Heatwole Emanuel, Rushville, Va.
Headings S., Bellefontaine, Ohio.
Hershberger Henry H., Sharon Centre, Iowa.
Hershberger Chr., Arthur, Ill.
Hershberger, P. P., Schickley, Neb.
Hershberger Joseph, Stonewall, Va.
Hege Jacob, Wisner, Neb.
Herschey J. H., Olathe, Kan.
Hirschey N. C., Wadsworth, Ohio.
Hirschler J. S., Hillsboro, Kan.
Herschey Samuel, Manheim, Pa.
Herschey Jacob R., Buyerstown, Pa.
Herschey Jacob, Voltaire, Pa.
Herr Abraham, New Danville, Pa.
Herr Amos, Line Valley, Pa.
Herr J. M., Allen, Pa.
Hertz Moses, Morgantown, Pa.
Hertzler Benjamin, Lancaster, Pa.
Hess John, Lincoln, Pa.
Hess Jonas, Lititz, Pa.
Hess Samuel, Shiremanstown, Pa.
Hildebrand Jacob R., Fisherville, Va.
Hildebrand Jacob, Madrid, Va.
Horner J. S., Kokomo, Ind.
Hostetler Peter, Groveland, Ill.
Hostetler D. J., Goshen, Ind.
Hostetler David, Weilersville, Ohio.
Hochstetler John M., Emma, Ind.
Hochstetler D., Emma, Ind.
Hostetter Chas., Landis Valley, Pa.
Hostetter David, Leaman Place, Pa.
Hostetter Jacob, Sells Station, Pa.
Holdeman J. A., Homestead, Kan.
Hooly Daniel, Garden City, Mo.
Hoover John G., Stouffville, Ont.
Hoover Samuel R., Jr., Markham, Ont.
Hoeppner Jacob, Schanzenfeld, Man.
Horning Benjamin, Knauers, Pa.
Horning Abel, Telford, Pa.
Horning Moses G., Richfield, Pa.
Hoffer John, Bridgewater, S. Dakota.
Hoffer John, Freeman, S. Dakota.
Hoffer Paul, Freeman, S. Dakota.
Horst M. E., Newton, Kan.
Horst Michael, Maugansville, Md.
Horst Michael, North Lawrence, Ohio.
Horst David, Stony Brook, Pa.
Horst Abraham, Manheim, Pa.
Huber Benjamin, Maxville, Ohio.
Hunsberger Ephraim, Wadsworth, Ohio.
Hunsberger Daniel, Jordan, Ont.
Hunsberger John, Centre Point, Pa.
Hunsberger Jacob B., Parker Ford, Pa.
Hunsberger Jacob, Vincent, Pa.
Hunsberger Chr., Creamery, Pa.
Hunsicker John, Chambersburg, Pa.
Hursh Eli, Tilden. Pa.
Hygema John, Wakarusa, Ind.

I.

Imhoff Peter, Trenton. Ohio.
Isaac Abraham, Hochstadt, Man.

J.

Jansen John, Beatrice, Neb.
Jantzi Joseph, Ontario, Can.
Jause Joseph, Lewis county, New York.
Johns Daniel J., Goshen, Ind.
Johnson David, Woodside, Pa.
Johnston Abraham, Stevensville, Ont.

K.

Kauffman Chr., Childstown, South Dakota.
Kauffman Gideon, Arthur, Ill.
Kauffman D. S., Shipshewana, Ind.
Kauffman D. D., Versailles, Mo.
Kauffman Daniel, Versailles, Mo.
Kauffman J. H., Bellefontaine, Ohio.
Kauffman Isaac, Mulbery, Pa.
Kauffman Jona, Gordonville, Pa.
Kauffman Samuel, Pulaski, Pa.
Kauffman Joseph, Freeman, S. Dakota.
Keim David, Addison, Pa.
Keim Peter, Logan, Mich.
Kenagy J. C., East Lynn, Mo.
Kennel P., Trenton, Ohio.
Kennel Michael, St. Agatha, Ont.
Keener George, Cearfoss, Md.
King Christian, Deer Creek, Ill.
King Nicholas, Pittsville, Ohio.
King Joshua, New Wilmington, Pa.
King Joel, Groff's Store, Pa.
King Christian, Intercourse, Pa.
Kintzie H., Butterfield, Minn.

Kinsinger John, Carlock, Ill.
Kinsinger Joseph, Meadows, Ill.
Kinsinger Michael, Washington, Ill.
Kinsinger Peter, Sharon Centre, Iowa.
Kipfer Andrew, St. Agatha, Ont.
Kipfer Christian, St. Agatha, Ont.
Klaasen Abraham, Plum Coulee, Man.
Klaasen Abraham, Morris, Man.
Klaasen Peter, Reinland, Man.
Kliewer J. J., Shelly, Oklohama.
Kliewer G., Sparta, Kan.
Kornhaus Adam, Orrville, Ohio.
Kreider Jonas, Wadsworth, Ohio.
Krehbiel J. E., Summerfield, Ill.
Krehbiel Christian, Halstead, Kan.
Krehbiel P., Moundridge, Kan.
Krehbiel Valentine, Valentine, Kan.
Krehbiel Jacob, Clarence Centre, New York.
Krehbiel H. J., Trenton, Ohio.
Krehbiel Jacob, Geary, Oklahoma.
Krocker Jacob, Morris, Man.
Krocker Peter, Morris, Man.
Krocker Bernhard, Henderson, Neb.
Kuhns A., Neutral, Kan.
Kurtz Jonathan, Ligonier, Ind.
Kurtz John S., Richfield, Pa.

L.

Landis Jacob, Gehman, Pa.
Landis John L., Binkley's Bridge, Pa.
Landis John B., East Hempneid, Pa.
Laudis George, Blooming Glen, Pa.
Lantz John, Neshannock Falls, Pa.
Lantz Benjamin, Groff's Store, Pa.
Lantz Samuel, Gap, Pa.
Latshaw John, Spring City, Pa.
Layman Simon, Davidsville, Pa.
Loucks Aaron, Scottdale, Pa.
Loucks Jonas, Wakarusa, Ind.
Loux Jacob, Lansdale, Pa.
Leatherman Samuel, Line Lexington, Pa.
Leatherman John, Bedminster, Pa.
Leatherman M., Wadsworth, Ohio.
Lehman Benjamin, Milton Grove, Pa.
Lehman Benjamin, Columbia, Pa.
Lehman Samuel D., Chambersburg, Pa.
Lehman Peter, Middletown, Pa.
Lehman Peter, Beaver Falls, New York.
Lehman Peter Y., Goshen, Ind.
Lehman Joseph, Elkhart, Ind.
Lehman P. S., Elkton, Mo.
Lehman P. P., St. Martin, Mo.
Lehman Joel, Silver Hill, Ohio.
Leichty Christian, Leo, Ind.
Lesher Benjamin, Williamson, Pa.
Leiter Samuel, New Salem, Pa.
Litwiller Christian, St. Agatha, Ont.
Litwiller Jacob, St. Johns, Mich.
Linscheid Jacob, Butterfield, Neb.
Longaker S. H., Schwenksville, Pa.
Longenecker Henry E., Mt. Joy, Pa.
Lugibill John C., Leo, Indiana.

M

Mack Andrew, Bally, Pa.
Martin David, Canal Winchester, Ohio.
Martin Jonas H., Goodville, Pa.
Martin Jacob H., Ladd, Va.
Mast Abraham, Walnut Creek, Ohio.
Mast Samuel, East Welshfield, Ohio.
Mast Andrew, Mt. Hope, Ohio.
Mast Daniel Z., Morgantown, Pa.
Mast E. A., Kokomo, Ind.
Mast J. P., Morgantown, Pa.
Mast Frederick, Berlin, Ohio.
Mast Moses, Berlin, Ohio.
Mast Moses, Walnut Creek, Ohio.
Mast S. E., Welshfield, Ohio.
McGowan James H., Nappanee, Ind.
McKay Henry, Clachan, Ont.
Mellinger D. H., Stephenson, Va.
Mensch Jacob, Skippack, Pa.
Metzler Noah, South West, Ind.
Miller Christian, Childstown, S. Dakota.
Miller C. J., Kalona, Iowa.
Miller Wm. K., Green Centre, Iowa.
Miller D. C., Plevna, Ind.
Miller D. D., Middlebury, Ind.
Miller D. J., Middlebury, Ind.
Miller Eli S., Shipshewana, Ind.
Miller H. A., Shipshewana, Ind.
Miller Joseph D. Middlebury, Ind.
Miller Manasses, Middlebury, Ind.
Miller Y. C., Shipshewana, Ind.
Miller J. A., Needy, Oregon.
Miller C. W., Canton, Kan.
Miller S. C., Monitor, Kan.
Miller J. C., Leitersburg, Md.
Miller Jacob, Grantsville, Md.
Miller Joel J. Grantsville, Md.
Miller Andrew, Holden, Mo.
Miller Shem, Charm, Ohio.
Miller Isaac A., Smithville, Ohio.
Miller David S., Berlin, Ohio.
Miller Jacob J. Berlin, Ohio.
Miller Jacob E., Berlin, Ohio.
Miller Levi D., Berlin, Ohio.
Miller Eli, Walnut Creek, Ohio.
Miller J. Moses, Walnut Creek, Ohio.
Miller Solomon, Walnut Creek, Ohio.
Miller John, Walnut Creek, Ohio.
Miller Peter P., Millersburg, Ohio.
Miller G. D., Tub, Pa.
Miller Moses B., Geistown, Pa.
Miller Peter, Oakland, W. Virginia.
Michael Nelson, Sherkston, Ont.
Mishler P. D., Eugene, Oregon.
Morrel David, Holden, Mo.
Moser John, Kirschnerville, New York.
Moser John, Bluffton, Ohio.
Moser Jacob S., Dalton, Ohio.
Moyer M. S., Excelsior, Mo.
Moyer J. S., Centre Valley, Pa.
Moyer Abrm. F., Blooming Glen, Pa.
Moyer Isaac, Dublin, Pa.
Moyer (Myers) Samuel, Hanover, Pa.
Moyer Jacob, Harleysville, Pa.
Moyer Michael, Souderton, Pa.
Mumaw Amos, Wakarusa, Ind.

N.

Nafziger Nicholas, Milverton, Ont.
Nafziger John, Milverton, Ont.
Nafziger Christian, Sturgis, Mich.
Nafziger Daniel, Minier, Ill.
Nafziger Christian, Hopedale, Ill.
Nahrgang Jos., New Hamburg, Ont.
Newcomer Jacob, Columbia, Pa.
Neufeld Gerhard, Mt. Lake, Minn.
Neufeld John, Chortitz, Man.
Neufeld John, Inman, Kan.
Neuhauser V., Gridley, Ill.
Nice Jonas, Akron, Ohio.
Nice John, Morrison, Ill.
Nice Philip, Sterling, Ill.
Nickle Theodore, Mt. Lake, Minn.
Nickle Heinrich, Elbing, Kan.
Nissly Ephraim, Mt. Joy, Pa.
Nolt Elias, New Holland, Pa.
Nuszbaum Jacob, Orrville, Ohio.

O.

Oberholtzer John H., Centre Valley, Pa.
Oesch Andrew, Aurora, Neb.
Ott Solomon, Bowmansville, Pa.

P

Pankratz Peter, Henderson, Neb.
Pankratz Peter, Lehigh, Kan.
Parret Philip H., Chambersburg, Pa.
Peachy Jonas, Belleville, Pa.
Peachy John, Belleville, Pa.
Peachy Christian, Beileville, Pa.
Penner John II, Beatrice, Neb.
Penner John III, Beatrice, Neb.
Penner Gerhart, Beatrice, Neb.
Penner Martin, Hockstadt, Man.
Penner J. W., Hillsboro, Kan.
Penner J. H., Hoag, Neb.
Peters Isaac, Henderson, Neb.
Peters Dietrich, Henderson, Neb.
Peters Dietrich, Mt. Lake, Minn.
Peters Cornelius, Reinland, Man.
Petter Rudolph, Cantonment, Oklakoma.
Plank David, Bellefontain, Ohio.
Plett Cornelius, Steinbach, Man.

Q.

Quiring Henry, Lamberton, Minn.

R.

Rank John, Kinzers, Pa.
Ramseier C., Hillsboro, Kan.
Ratzlaff P., Sparta, Kan.
Ratzlaff A., Alta, Kan.
Ratzlaff J., Farms, Kan.
Regier C. H., Elbiug, Kan.
Regier J. W., Elbing, Kan.
Regier H. H., Mt. Lake, Minn.
Rediger Jos., Gridley, Ill.
Rediger Joseph, Milford, Neb.
Reimer Peter, Steinbach, Man.
Reimer Peter, Beatrice, Neb.
Reisser Christian, Congerville, Ill.
Rever David, Amish, Iowa.
Rich John, Salem, Oregon.
Rich John, Willard, Oregon.
Richert Henry, Moundridge, Kan.
Richert Jacob, Lehigh, Kan.
Rickert Allen, Columbiana, Ohio.
Rickert Isaac, Fountainville, Pa.
Risser Jacob, State Line, Pa.
Risser Christian, Brunnerville, Pa.
Rittenhouse John F., Jordan, Ont.
Rogui Christian, Crogham, New York.
Rogui Jacob, Crogham, New York.
Rohrer Michael, Louisville, Ohio.
Rohrer John, Brunnerville, Pa.
Rosenberger John, Hatfield, Pa.
Rosenberger Henry, Dublin, Pa.
Roth S. L., Spring Forge, Pa.
Roth Jacob, Thurman, Col.
Roth Daniel, Morton, Ill.
Roth N. E., Chappell, Man.
Roulett Philip, Pulaski, Iowa.
Rutt Martin, Maytown, Pa.

S.

Sawatzki Frantz, Schantzenfeld, Man.
Schmidt P. H., Elbing, Kan.
Schmitt J. P., Gridley, Ill.
Schmitt John, Metarhora, Ill.
Schertz Joseph, Eureka, Ill.
Schertz Peter, Washington, Ill.
Schartner Chas., Marion Junction, S. D.
Schartner Frederick, Marion Junction, S. D.
Schiffer Albrecht, Roseland, Neb.
Schimmel L. O., 2110 Franklin St., Phila., Pa.
Schrag Jacob, Irwing, Oregon.
Schrack Jos. D., Arthur, Ill.
Schrock Joseph, Thurman, Col.
Schrock Peter, Walnut Creek, Ohio.
Schrock C. C., Selden, Kan.
Schlegel Joseph, Thurman, Col.
Schlegel Joseph, Milford, Neb.
Schroeder Abraham, Gretna, Man.
Schroeder J., Annelly, Kan.
Schantz Christian, Congerville, Ill.
Schantz Peter, Carlock, Ill.
Schmucker Daniel, Louisville, Ohio.
Schneck Chr., Apple Creek, Ohio.
Schultz John, Mt. Lake, Minn.
Schultz Peter, Mt. Lake, Minn.
Schultz Jacob, Marion Junction, S. D.
Schwartzendruber C., Stiles, Iowa.
Scnwartzendruber Fred., Kalona, Iowa.
Schwartzendruber Jacob F., Kalona, Iowa.
Schwartzendruber Eli, Kalona, Iowa.
Schwartzendruber Jacob, Green Centre, Iowa.
Schwartzendruber S. J., Clarion, Iowa,
Shank Samuel, Broadway, Va.
Shank Abraham, Broadway, Va.
Shank Lewis, Broadway, Va.
Shank David, Ringgold, Md.
Shank Erasmus C., Waynesboro, Va.
Shenk Michael, Terryton. Kan.
Shenk Andrew, Elida, Ohio.
Shenk John, Elida, Ohio.
Shenk David, Edgemont, Pa.
Shenk Tobias, East Hempfield, Pa.
Shenk Daniel, Bigler, Pa.
Shelly A. B., Milford Square, Pa.
Shelly A. S., Bally, Pa.

Shelley Henry L., Oregon, Ill.
Shellenberger A., Columbianna, Ohio.
Shellenberger E. M., Ransom, Kan.
Shoemaker J. S., Dakota, Ill.
Showalter Christian, Donnellson Iowa.
Shoup M. van Buren, Mt. Eaton, Ohio.
Siemens Jacob, Mt. Lake, Minn.
Slaubaugh John C., Berlinton, Ind.
Slonecker Michael, Louisville, Ohio.
Smucker Jonathan P., Nappanee, Ind.
Smucker Isaac, Haw Patch, Ind.
Snavely Christian, Shannon, Ill.
Snavely Jacob H., Manheim, Pa.
Snyder Herrman, Woodbury, Pa.
Snyder Abraham, Roaring Springs, Pa.
Snyder Absolam, Kossuth, Ont.
Snyder Jonas, Waterloo, Ont.
Sommer A. A., Dalton, Ohio.
Sommer I. A., Berne, Ind.
Sommer Peter, Washington, Ill.
Sommer John, Paris, Ohio.
Spenler Peter, Milverton, Ont.
Speicher J. P., Logan, Mich.
Sproll Nobertius, Amboy, Ind.
Sprunger Joel, Reno City, Oklahoma.
Sprunger J. A., Chicago, Ill.
Sprunger S. F., Berne, Ind.
Stahley J., Danvers, Ill.
Stahley Stephen, Flanagan, Ill.
Stauffer Abraham, Roseland, Neb.
Stauffer Jacob, Milford, Neb.
Stauffer Jacob, Leetonia, Ohio.
Stauffer John, Bachmansville, Pa.
Stauffer Jacob C., Kulpsville, Pa.
Stauffer Noah, Strassburg, Ont.
Steckley John, Hartford, Kan.
Steiner C. B., Salem, Oregon.
Steiner M. S., Chicago, Ill.
Steiner C. P., Cranberry, Ohio.
Steiner C. D., Orrville, Ohio.
Steinman Daniel, Flanagan, Ill.
Stoesz Cornelius, Hochstadt, Man.
Stoesz David, Chortitz, Man.
Stofer Eli, Hudson, Ind.
Stoltzfuss David S., Huntsville, Ohio.
Stoltzfus Benjamin, Morgantown, Pa.
Stoltzfus Christian N., Morgantown, Pa.
Stoltzfus D. M., Pequea, Pa.
Stoltzfus Henry, Groff's Store, Pa.
Stoltzfus Henry, Mascott, Pa.
Stoltzfus John F., Groff's Store, Pa.
Stoltzfus J., New Holland, Pa.
Stoltzfus D., Lapp's, Pa.
Stoltzfus G., Lapp's, Pa.
Stoltzfus Samuel, Morgantown, Pa.
Stuckey Peter, Gibson, Neb.
Stuckey Joseph, Danvers, Ill.
Stuckey Christian, Elmira, Ohio.
Strubhar Valentine, Washington, Ill.
Stutzman Jacob J., Monitor, Kan.
Suderman A., Newton, Kan.
Suderman Leonard, White Water, Kan.

T.

Teets Jacob, Lost River, W. Virginia.
Thiessen Dirk, Marion Junction, S. Dakota.
Thiessen William, Jansen, Neb.
Toews N. F., Gretna, Man.
Toews Jacob, Newton, Kan.
Toews J. R., McLain, Kan.
Toews Peter, Hochstadt, Man.
Toews Peter, Hochstadt (Bergfeld) Man.
Troyer Benjamin, Walnut Creek, Ohio.
Troyer Jonas J., Charm, Ohio.
Troyer Christian D., Baltic, Ohio.
Troyer David, Charm, Ohio.
Troyer J. J., Emma, Ind.
Troyer D. D., Goshen, Ind.
Troyer A. A., Shipshewana, Ind.
Tschetter William, Freeman, S. Dakota.
Tschetter Paul, Bridgewater, S. Dakota.

U.

Umbel Christian, Pequea, Pa.
Ummel Abraham, Ransom, Kan.
Unruh Peter, Marion Junction, S. Dakota.
Unruh Henry P., Loretta, S. Dakota.
Unruh Benjamin, Hillsboro, Kan.
Unruh Peter, Lehigh, Kan.
Unruh D., Sparta, Kan.

V.

Voth H. R., Keam's Canon, Arizona.
Voth J. J., Elbing, Kansas.
v. d. Smissen, C. H. A., Summerfield, Ill.

W.

Wadel Peter, Chambersburg, Pa.
Waellde Dietrich, Mt. Lake, Minn.
Wagner Joseph, Eureka, Ill.
Wall Aaron, Mt. Lake, Minn.
Wall Henry, Mt. Lake, Minn.
Wall Cornelius M., Henderson, Neb.
Walter John, Chalfont, Pa.
Wayre John, Urbana, Ohio.
Wedel C. H., Newton, Kan.
Weaver Henry, Camp Hill, Pa.
Weaver Joseph, Oronogo, Mo.
Weaver Samuel S., Mt. Clinton, Va.
Weaver John M., Heston, Kan.
Weaver David, Newton, Kan.
Weldey Henry, Wakarusa, Ind
Wenger Christian, Dutton, Mich.
Wenger Joseph, New Holland, Pa.
Wenger Jacob, Schaefferstown, Pa.
Wenger Abraham B., Dayton, Va.
Wenger Henry H., Linnville, Va.
Westenberger David, Annville, Pa.
Werey Christian, Amish, Iowa.
Wiebe Henry, Gretna, Man.
Wiebe Abraham, Reinland, Man.
Wiebe John, Reinland, Man.
Wiebe Peter, Reinland, Man.
Wienss Jacob, Reinland, Man.
Wiens Abraham, Inman, Kan.
Winey Caleb, Peabody, Kan.
Winey Jacob L., Peabody, Kan.
Willms Abraham, Marion Junction, S. D.
Wipf John, Freeman, S. Dakota.
Wipf Joseph, Freeman, S. Dakota.
Wisler Martin, Mummasburg, Pa.
Wisler Martin, Hanover, Pa.

Wismer Henry, Creamery, Pa.
Witmoyer Cyrus, Annville, Pa.
Wittmer Abraham M., Hanover, Pa.

Y.

Yoder Daniel D., Oakland, W. Virginia.
Yoder Phinehas, Hazel Ridge, Tenn.
Yoder Elias A., Meyersdale, Pa.
Yoder Menno, Mattawana, Pa.
Yoder Daniel B., Belleville, Pa.
Yoder John, Belleville, Pa.
Yoder Christian L., Belleville, Pa.
Yoder John S., Mattawana, Pa.
Yoder N., Belleville, Pa.
Yoder Jonathan, Morgantown, Pa.
Yoder Christian Z., Belleville, Pa.
Yoder Joel I., Saltillo, Ohio.
Yoder Noah D., Wellman, Iowa.
Yoder Moses J., Arthur, Ill.
Yoder Moses, Grantsville, Md.
Yoder D. F., Garden City, Mo.
Yoder D. C., Emma, Ind.
Yoder Daniel, Linn Grove, Ind.
Yoder Elias, Leo, Ind.
Yoder Samuel, Elkhart, Ind.
Yoder Abraham, Farmerstown, Ohio.
Yoder D. Z., Smithville, Ohio.
Yoder Daniel J., Charm, Ohio.
Yoder John K., Orrville, Ohio.
Yoder Jonas C., Huntsville, Ohio.
Yoder C. K., West Liberty, Ohio.
Yoder David J., West Liberty, Ohio.
Yoder Jacob, Benton, Ohio.
Yother Henry, Blue Springs, Neb.

Z.

Zacharias Peter, Reinland, Man.
Zehr Joseph B., Flanagan, Ill.
Zehr Christian, Wellesly, Ont.
Zehr Peter, Fisher, Ill.
Zehr Peter, Hew Hamburg, Ont.
Zehr Joseph C., New Hamburg, Ont.
Zehr Christian Jr., Wellesley, Ont.
Ziegler Joseph, Zelienople, Pa.
Zimmerly Peter, Bluffton, Ohio.
Zimmerman J. K., Beatrice, Neb.
Zimmerman Peter, Garden City, Mo.
Zimmerman C. C., Chenoa, Ill.
Zimmerman John, Inman, Kan.
Zimmerman Jacob, Leacock, Pa.
Zimmerman John M., Churchtown, Pa.
Zimmerman Menno, Martindale, Pa.
Zimmerman Benjamin, Shiremanstown, Pa.
Zook D. D., Newton, Kan.
Zook Jonathan J., Berlin, Ohio.
Zook Joseph C., Allenville, Pa.
Zook A. D., Allenville, Pa.
Zook Christian, Allenville, Pa.
Zook D. J., Allenville, Pa.
Zook Eli, Ronks, Pa.
Zook J. R., Neshannock Falls, Pa.
Zook John, Mascot, Pa.
Zook Noah, West Middlesex, Pa.
Zug Joel, Groff's Store, Pa.
Zeller Frederick, Cora, Ohio.

Periodical Literature.

The General Conference of America issues through its publishing house, The Mennonite Book Concern, at Berne, Ind., three periodicals, viz.—

Der Bundesbote, published weekly in the interest of Christian culture in the individual life and in the family, and for the furtherance of united efforts in the work of Home and Foreign Mission. Subscription price per annum $1.50; to foreign countries $1.75.

Der Kinderbote, published semi-monthly. An illustrated paper for the young, containing besides interesting general reading matter, a puzzle department and a letter box, which among others often brings letters from Indian children in the Mission schools; also suggestions on the S. S, lessons. Price 30c. a year; in clubs of 10 or more, 20c.; to foreign countries 50c.

Sunday School Quarterly (German and English) for young and old. Price 20c. per year; in clubs of 10 or more, 10c.

Published by the Eastern District Conference and adopted by the General Conference as its English organ is

The Mennonite an English eight-page monthly. The object and contents are similar to that of the Bundesbote. It brings articles on general and special religious topics by able writers, reports of conferences and conventions, general church intelligence, reports from congregations and mission stations, hints of S. S. Lessons. Price, 50c. a year. Address, A. B. Shelly, Milford Square, Pa.

Other papers published in this country are:

Zionsbote, weekly, $1.00 per annum, published by J. F. Harms, Hillsboro, Kan.

Gospel Banner, semi-weekly, German and English, each 50c. a year, published in Berlin, Ont.

Herald of Truth, semi-monthly, German and English, each $1.00 a year or together $1.50, published by Mennonite Publishing Co, Elkhart, Ind. Here are also published: *Die Rundschau*, weekly; *Der Christliche Jugendfreund*, monthly; and *Words of Cheer*, monthly.

Papers published in Europe are the following:

Mennonitische Blætter, a monthly paper bringing many interesting historical articles which throw light on the past history of the denomination, and a wide-awake representative of progressive church work. 50c. a year to American subscribers. H. van der Smissen, Altona, Germany.

Das Gemeindeblatt, monthly, published by U. Hege in Reiken, Baden. 60c. a year to American subscribers.

Der Zionspilger, semi-monthly, published by the Swiss Mennonites, at 50c a year to American subscribers. Address, John Kipfer, Langnau, Canton Bern, Switzerland.

De Zontagsbode (Dutch), weekly, by G. ten Cate, Haag, Holland.

United States Postage Regulations.

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First-Class Matter.—Letters, matter wholly or partly in writing, drawings, and matter which is sealed against inspection, are first-class matter, and subject to the postage rate of *two cents for each ounce* or a fraction thereof. On local or drop letters, *two cents for each ounce* or fraction thereof, when mailed at letter carrier's office, one cent where free delivery is not established. Postal cards having anything attached, or having writing or printing on the face, other than the address, are subject to letter rates of postage.

Second-Class Matter.—Embraces all newspapers and other periodical publications which are issued at stated intervals, and as frequently as four times a year. On newspapers and periodical publications of the second class, when sent by others than the publishers or news agent, the postage shall be prepaid at the rate of one cent for each four ounces or fractional part thereof.

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Fourth-Class Matter.—Embraces labels, patterns, playing cards, visiting cards, ornamented paper, and all other matter of the same general character, the printing upon which is not designed to instruct, amuse, cultivate the mind or taste, or impart general information. This class also includes merchandise and samples of merchandise, models, samples of ores, metals, minerals, seeds, etc., and any other matter not included in the first, second or third classes, and which is not liable to destroy or otherwise damage the contents of the mail bag. Postage rate thereon, one cent for each ounce or fractional part thereof.

Packages of transit, printed matter, are limited to four pounds each unless in case where a *single* volume of a book shall exceed that weight. The sender may write his name on the wrapper, preceding the word "from," or may mark a passage of the text, or write on a fly-leaf a simple inscription or dedication. Packages must be wrapped with open sides or ends.

Postage on merchandise, cards, patterns, photographs, letter-envelopes, letter-paper with or without printing, printed blanks, seed-cuttings, bulbs, roots, original painting in oil or water, chromos or maps, mounted or on rollers, printed letter-heads, models, ores, metals, and all mailable matter not embraced in the foregoing classes, *one cent*, prepaid by stamp, for *each ounce*, or fraction thereof. Liquids (except poisons, explosives, inflammable or offensive articles), in packages properly secured, may be transported. Limit of weight, 4 lbs.

RATES TO OTHER COUNTRIES.

To all parts of the Universal Postal Union (embracing nearly every civilized country):

ON LETTERS, five cents for each half ounce or fraction thereof–prepayment optional. Double rates are collected on delivery of unpaid or short paid letters.

On newspapers, books, pamphlets, photo graphs, sheet-music, maps, engravings, and similar printed matter, one cent for each two ounces or fraction thereof.

TO CANADA (including Nova Scotia, New Brunswick, Manitoba, and Prince Edward Island): LETTERS, two cents for each ounce or fraction thereof; Books, Circulars, and similar printed matter, one cent for each two ounces or fraction thereof; SECOND CLASS MATTER, same as in the United States; SAMPLES AND MERCHANDISE, one cent per ounce. Packages must not exceed 4 lbs. 6 oz. in weight—prepayment compulsory.

TO MEXICO: Letters, Postal Cards, and printed matter, same rates as in the United States. SAMPLES, one cent per ounce; MERCHANDISE other than Samples can only be sent by Parcel Post.

LIMITS OF SIZE AND WEIGHT: Packages of samples of merchandise to the countries named above (except Great Britain, France, Belgium, and Switzerland), must not exceed $8\frac{3}{4}$ oz., nor measure more than 8 in. in length, 4 in breadth, and 2 in depth; and packages of printed matter must not exceed 4 lbs. 6 oz. Packages of merchandise samples to Great Britain, France, Belgium, Switzerland, and Argentine Republic are limited to 12 oz. in weight, 12 in. in length, 8 in width, and 4 in depth. Packages of printed matter to Germany and Great Britain are limited to 2 ft. in length and 1 ft. in each other dimension.